The Outlook

Vol. 64 March 31, 1900 No. 13

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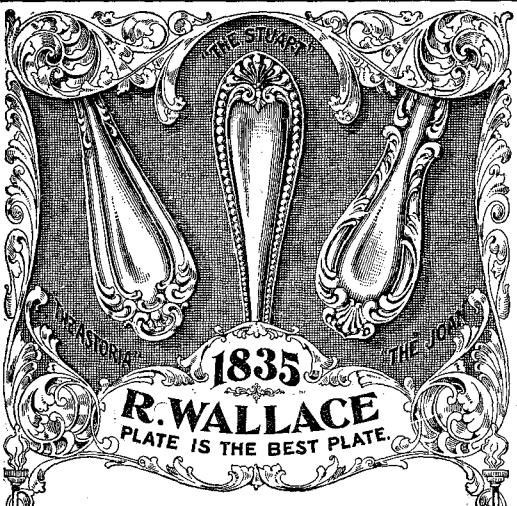

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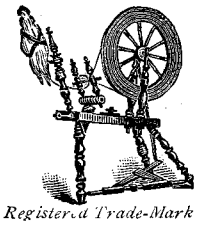

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The Outlook

Published Weekly

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Congress: The Puerto Rican Tariff Debate

Except for the formal adoption of the Puerto Rican relief bill returning to the treasury of the island the duties collected upon her products since annexation, no definite action has been taken toward settling the status of the territory. In the course of the week's debate clever speeches were made in defense of the proposed tariff. It was shown, for example, that in some respects no other territory had ever been treated so generously by the National Government as regards finances. In all of our old Territories, as in all of our States, the internal revenue duties collected are for the exclusive benefit of the National Government. In Puerto Rico, on the other hand, it is proposed that the internal revenue duties collected shall be retained within the island for the exclusive benefit of the local government. It was also pointed out that Puerto Rico was to receive both the duties collected upon her exports to us and our exports to her, and that the proposed taxes on her sugar and tobacco exports fell upon the class in Puerto Rico most enriched by annexation. This last point might have been put even stronger than any Republican Congressman cared to put it, for it is perfectly clear that under the proposed bill we would collect but $5 a ton upon Puerto Rican sugar where we collect $30 upon Cuban sugar, and that Puerto Rican planters would gain the whole of the $25 a ton which our Treasury loses. Nevertheless, all these evidences of charity toward Puerto Rico did not disguise the fact that the proposed measure was a distinct refusal to treat her people as we treat our own, and that the reason for the refusal was the fear of protected interests here. The opposition to the bill seemed to make headway during the week, especially when the news came from Iowa that the House of Representatives there—a body overwhelmingly Republican—had unanimously adopted a resolution demanding free trade with Puerto Rico. The feeling among Representatives from the Middle West that the sentiment of their constituents would not permit them to vote again for a bill containing a tariff provision made the Republican leaders in the Senate afraid to modify the House bill at all, for fear of total defeat when the House was asked to accept the changes.

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The Loud Bill's Third Defeat

The bill which Mr. Loud, of California, has introduced in each of the last three Congresses to abridge "second class" mailing privileges was again defeated last week, and by a larger majority than ever before. The general aim of the bill was good. At the present time the pound rates charged for mail matter range from at least sixty cents a pound for ordinary letters to one cent a pound for newspapers, magazines, and other "serial" publications. The latter comprise the "second class" mail, and the rate paid to the Government is barely one-sixth of what the Government pays the railroads for transportation alone. Naturally, "second class" mailing privileges have been highly prized, and all kinds of books and advertising documents have been issued in "serial" form so as to secure the one cent a pound rate and avoid the eight cents a pound charged on publications not claiming to be "periodicals." As a result, the "second class" mail has grown in bulk until it is now about 400,000,000 pounds annually, and its transportation costs the Government $24,000,000, or $20,000,000 more than the Government receives for handling it. Without doubt the privileges have been abused. Mr. Loud, in his speech last week, quoted the testi-

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mony of the manager of the American News Company to the effect that that concern shipped yearly 11,000 tons of printed matter by express or freight, and 9,000 tons by mail—using the express or freight for near points, and the mail for those more than one thousand miles distant, to which the postal rate of one cent a pound or $20 a ton was less than freight rates. As the railroads charge the Government $400 a ton for a thousand-mile haul, the Government's loss on these nine thousand tons of mail from the American News Company was several million dollars. Mr. Loud's remedy was to reduce the number of publications which should enjoy second-class rates, and reduce the number of sample copies which any paper might send to at most one-fourth of its regular subscription list. This remedy did not commend itself to the majority of Congress. Several Congressmen pointed out that if the railroads carried matter for the Government as cheaply as for the express companies, the Post Office Department would show a large surplus instead of a small deficit. With this argument our readers are already familiar. The railroads charge the Government fully three times as much per ton-mile as they charge the express companies, and in addition charge the Government a rental for mail cars three times as great as the Pullman Company receives for its tourist cars. If the Government were served at the same rate as private corporations, a surplus of about $20,000,000 would be available for reducing letter postage to one cent and allowing standard books to be carried as cheaply as newspapers. This argument, together with that so strongly urged by Mr. Lentz, of Ohio, that the cheap transportation of literature is a legitimate part of the Government's educational system, carried the day, and the Loud Bill was sent back to the committee by a vote of 148 to 96.

❀

The Nebraska Platform The platform adopted by the Democratic Convention in Nebraska last week is as important as that which will be adopted at Kansas City on July 4, for in all probability it is essentially the same platform. It begins with a reaffirmation of the letter and the spirit of the platform adopted by the National Convention in 1896, and continues by reaffirming specifically the demand for the restoration of the free coinage of silver and the amendment of the Federal Constitution so as to authorize an income tax and the election of United States Senators by the direct vote of the people. The demand for the direct election of Senators is followed by a plank indorsing the principle of direct legislation. With reference to the tariff, the platform contains no explicit demand that taxes shall be levied for the purpose of producing public revenue only, but confines itself to the condemnation of the Dingley Law as a "trust-breeding and extortion-inviting measure." With reference to the trusts, the Convention declares that private monopolies are "indefensible and intolerable," and demands State legislation to prevent their formation within the State, and National legislation to prevent those formed in other States from engaging in inter-State commerce. Toward natural monopolies the platform expresses approval of the "support given by Democrats throughout the country to the municipal ownership of municipal franchises," but says nothing respecting State or National ownership of railroads or telegraph service, though Mr. Bryan is known to favor the National ownership of the latter. A large part of the platform is devoted to the issue of territorial expansion. Upon this question the Convention not only expresses its opposition to the war in the Philippines and the proposed tariff on Puerto Rican products, but outlines more explicitly than any of the anti-imperialist platforms thus far adopted have done, the positive programme which the opponents of the Administration would have adopted. In brief the statement is as follows:

> We assert that the Constitution follows the flag, and deny that an Executive or that Congress, created and limited by the Constitution, can exercise lawful authority beyond that Constitution or in violation of it. . . . The Filipinos cannot be citizens without endangering our civilization; they cannot be subjects without endangering our form of government; and as we are not willing to surrender our civilization or to convert a republic into an empire, we favor an immediate declaration of the Nation's purpose to give to the Filipinos, first, a stable form of government, second, independence, and, third, protection from outside interference, as it has for nearly a century given protection to the Republics of Central and South America. We favor the expansion of trade by

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every legitimate and peaceful means, but we are opposed to purchasing trade at the cannon's mouth with human blood; neither do we believe that trade secured and held by force is worth the price that must be paid for it. We are in favor of extending the Nation's influence, but we believe that the influence should be extended, not by force and violence, but through the persuasive power of a high and honorable example.

The Populist Convention held at the same time and place adopted substantially the same platform, and elected as delegates to the Populist National Convention men thoroughly committed to the policy of complete fusion for the approaching Presidential campaign.

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The Machinists' Strike The situation presented by the machinists' strike which began in Chicago and seems to be extending over the country is uncommonly interesting and significant. About five thousand men are now out on the orders of the International Machinists' Union, and both sides to the controversy give evidence of excellent staying powers. On one point, at least, the ablest men on both sides are agreed. That is the necessity for thorough and comprehensive organization of the forces of the employers as well as the employed. The main hope of settlement appears to hang upon this development. When the employers whose shops were closed by the strike intimated to the representatives of the Machinists' Union that the manufacturers would form an organization quite as close, stiff, and comprehensive as that of which their former workmen were members, they were surprised at the reply of the National officers of the machinists: "That is what we want; go ahead, and we'll help you all we can!" And, to do the labor leaders justice, this attitude seems to have been consistently maintained. As viewed and stated by Mr. Stuart Reid, the International Organizer of the Union, the present situation and the events which have shaped it are as follows: On January 26 the Chicago branch of the International Machinists' Union sent to the employers of its members a request for a conference to be held February 5. This was generally ignored, only a few of the smaller manufacturers replying. Next the Union sent to the Manufacturers' Association, and later to individual manufacturers, several copies of the contract they desired, with requests for signature. Not a single shop yielded to this demand, and in consequence a strike was ordered, and thirty-five hundred union and non-union men went out.

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The Issues Involved The principal demands of the rejected contract as they are stated by the men were: recognition of the union; a nine-hour instead of a ten-hour day, at present wages ($2.50 to $3); the establishment of an apprenticeship system; one and one-half price for overtime before midnight, and double price thereafter and on Sundays and legal holidays. It is stated by the employers in an advertisement which is being widely published that the real cause of the controversy was a demand of the unions that all non-union men should be discharged. Exactly what is meant by the "recognition of the union" is not absolutely certain. Sympathizers with the men point out that non-union as well as union men are participating in the strike, and claim that "recognition of the union" meant only willingness to treat with the union officials regarding labor difficulties. Employers, on the other hand, believe that recognition of the union is certain ultimately to involve the exclusive employment of union men. The sympathy of the public depends and ought to depend very largely upon the question which of these constructions is to be given to the demand of the unions. If they demand that non-union men be discharged because they do not belong to the union, the demand ought to be resisted at every hazard. If they demand that union men should not be discharged merely because they belong to the union, the demand ought to be insisted on at all hazards. The right of the laborer includes the right to belong to a union or to decline to belong to it; and that right is equally violated by the insistence of some capitalists that no laborer shall belong to a union, and by the insistence of some labor leaders that no laborer shall be permitted to labor unless he belongs to the union. The labor union should be a purely voluntary organization; to make it compulsory is to violate not so much the rights of employers as the rights of laborers. Fighting against the right of men, whether capitalists or laborers, to

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combine for lawful purposes, is fighting what is certain to be in the end a losing battle.

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The Negotiations

When the contract submitted by the men was rejected, their leaders asked the Manufacturers' Association for a conference. The manufacturers declined to discuss terms so long as the men demanded the recognition of the union. Negotiations were for a time broken off; but a little later a proposal was received from the Manufacturers' Association suggesting that the matter be turned over to the National Metal Trades Association for arbitration, on the condition that the strike be at once called off and the manufacturers be given the right to "bar out all objectionable men." To this the machinists answered No. Of the two hundred manufacturers in Chicago employing members of the Machinists' Union, sixty-nine are said to belong to the Manufacturers' Association, while only eighteen are members of the National Metal Trades Association. About a fortnight ago the National Metal Trades Association adopted a resolution proposing the formation of a board of arbitration, the strike to be called off as soon as this joint board should go into session. The machinists sent back the resolution with the amendment, "All differences to be arbitrated before March 26." This amendment was rejected by the administrative board of the National Metal Trades Association. Then began a systematic strike, which has steadily increased in bitterness and has been attended by some violence; one man, a woodworker and an outsider, was shot in the breast by the foreman of a shop. This precipitated a riot, in the course of which four "pickets" from the Machinists' Union were arrested. Later they were tried, and discharged as innocent. Much bad blood has been stirred up by the testimony of one of the largest manufacturers who appeared before the Industrial Commission now in session in Chicago. The police were accused of affording insufficient protection to non union machinists and to the property of the manufacturers—a charge to which Mayor Harrison made immediate contradiction. Our Chicago correspondent writes us that another extensive manufacturer, Mr. Towner K. Webster, is authority for the statement that the machinists are not now insisting on the union clause of their contract to the full, and that there are signs of a disposition to refer everything to arbitration. As to the progress of the strike only claims can be reported. In Chicago the Union gives out the statement that over twenty manufacturers have already signed the desired contract, and that in the shops where a strike has been declared only about fifty non-union men have been secured. At Cleveland also the strikers seem confident of victory. The Manufacturers' Association, on the other hand, is conducting its campaign with unusual energy, and admits no fear as to the outcome. The general activity in the metal trade is, of course, a factor on the side of the strikers. Whether the strike succeeds or fails, a closer organization of employers seems almost inevitable.

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The Beginning of Rapid Transit

The symbolic beginning of work upon New York's great rapid-transit undertaking took place last Saturday, when the Mayor of the city, the members of the Rapid Transit Commission, the contractor for the work, Mr. McDonald, and August Belmont, representing the new construction company, threw out a few spadefuls of earth with a silver spade in front of the City Hall. The actual beginning of the work took place in a more prosaic form the following day, when excavation was made for the sinking of a street sewer which is in the way of the proposed tunnel. The ceremonies at the City Hall were enthusiastic and varied. The popular interest was warm and expressed with vivacity. Perhaps the two most significant points in the addresses made are to be found in Mayor Van Wyck's declaration that "This road must and shall be extended under the East River to Brooklyn's business center," and in Comptroller Coler's sharp and strong assertion that the ceremony marked something more than the end of a long and hard struggle for rapid transit, namely, the fact that "we have learned the lesson that a great municipality should never relinquish ownership and control of public property that may be developed into a profitable investment." Mr. Coler, in illustration of this principle, showed the radical difference between the rapid-

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transit contract and the proposed (and it is to be hoped forever defeated) Ramapo water contract. By the rapid-transit contract, he said, the city, after fifty years, will own a railroad worth more than $35,000,000, without having itself expended a single dollar, while under the atrocious proposed Ramapo contract, at the end of the same number of years New York would have spent more than $200,000,000, and would have owned absolutely nothing.

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The New Brooklyn Bridge

The new East River Bridge which will connect New York with Brooklyn will be larger and stronger than the present one. All underground caisson work, pier foundation, and the anchorages on both sides of the river are now completed. Above this mass of granite foundation is erected what is called false work. This is composed of beams and planks so constructed that the men can easily work in joining the different pieces of steel together to form the large towers. The steel towers will support cables which will span 1,600 feet across the river from tower to tower. Each cable will be about 18½ inches in diameter, and can safely bear 20,000 tons, and the four cables combined will have the gigantic carrying strength of 80,000 tons, or 179,200,000 pounds. Before the cables are put in place a saddle on which the cables rest will first have to be put into position on the top of each tower. Each of these saddles is a solid block and weighs thirty tons—an enormous weight to hoist 335 feet in the air. The width of this enormous structure when complete will be 118 feet over all, including footwalks of twelve feet each, two bicycle-paths of seven feet each, elevated railroad and trolley-car tracks. The entire length of the bridge from terminal to terminal will be 7,200 feet. The New York terminal will be at Clinton Street, between Broome and Delancey Streets. The Brooklyn side will end at Driggs Street, between South Fourth Street and Broadway, and from each entrance will extend a plaza taking in one square city block. The new bridge will afford a great relief to the vast traffic between the two boroughs, and before it is completed it is not at all improbable that a rapid-transit tunnel will be under way between Brooklyn and New York to form an integral part of the great transportation system of the near future.

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Farmers' Township Insurance

According to the report of the Minnesota State Insurance Commissioner, there are in that State 126 co-operative township insurance companies, limited by township lines and devoted almost exclusively to farm insurance. They carry $111,000,000 of insurance, and the entire cost of operation, plus losses, last year was only about $204,000. For each hundred dollars of insurance carried, this is about eighteen cents, of which five cents went to pay operating expenses and thirteen cents to pay losses; and it is estimated that the farmers of the State saved $352,000 on their year's insurance. There are in Minnesota about 2,400 townships, of which 2,091 are organized for township mutual insurance. The number of policies outstanding is 80,589, as contrasted with 17,000 ten years ago. In addition to this, there are in Minnesota numerous other co-operative associations organized by farmers, among them thousands of successful business and manufacturing enterprises, which have a record of surprisingly few failures. Few States have done more than Minnesota to promote the interests of farmers by teaching them the value of united effort.

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Second Pan-American Congress

The State Department at Washington has received assurances from several Governments that they are ready to take part in a second Pan-American Congress, and has been notified by the Mexican Government that Mexico, at the suggestion of the United States, will invite the republics of North, South, and Central America to send their representatives to the City of Mexico for a conference. The fact that the Congress is to be held there, instead of at Washington as in 1890, is expected to remove any distrust of the objects of the United States. Our delegates will devote their efforts to convincing the Latin-American representatives of two things—that we have no designs against their independence, and that their commercial interests lie in developing their trade with this

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country. At present there seems to be an impression, which, because of our growing importance in international trade, is fostered by Europeans doing business in South America, that the United States proposes to interfere with the independence of Latin-American countries, and by force of arms establish protectorates whenever the opportunity offers. A Latin-American alliance against the United States has even been suggested. As regards trade relations, the same subjects will be brought up that were discussed at the first Pan-American Congress—uniform commercial codes, banking and credit arrangements, steamship communications, etc. It is hoped that some system of banking can be devised which will enable American merchants to compete with Europeans in the matter of extending long credits to South American customers.

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The War in South Africa: Mafeking

In actual news, last week was one of the least eventful of the war. Immediate interest still is strongest in regard to the fate of Mafeking. Reports have been received from that place stating that all was well as late as March 14, although the newspaper correspondents' note that many of the natives were dying of starvation because they could not overcome their prejudices against horseflesh indicates that the gallant garrison must be nearly at an end of their resources. Unpleasant news to those who were hoping for the immediate relief of Mafeking was the despatch early in the week stating that Colonel Plumer's force, which was approaching Mafeking from the north, had been repulsed and obliged to fall back upon Lobatsi, after a narrow escape from a dangerous surprise by Boer forces which had been detached from the siege of Mafeking to oppose their advance. This explains a despatch from Mafeking of the date of March 13, which mentioned the fact that the Boer cordon about the city was then more loosely drawn than it had been: part of the besieging force were then evidently on their way to attack Colonel Plumer. The mystery as to whether or not a force is advancing to the relief of Mafeking from the south continues; after the relief of Kimberley it was believed that a flying column had been sent northward for that purpose; but if so, it seems that something should have been heard from it by this time. On Monday of this week a strong British column left Kimberley ostensibly to attack the Boers in Griquatown, 106 miles northwest of Kimberley. Many military critics think that this force may really be directed toward the relief of Mafeking.

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The Coming Advance

Lord Roberts with his main army is still in the neighborhood of Bloemfontein, and sends no news of importance; an indication, it is generally thought, that he is preparing to send news of great importance soon. No doubt the British army was greatly in need of rest and reorganization after the terrific and rapid campaign which resulted in the capture of Cronje and the relief of Kimberley. Lord Kitchener was lately sent to put down an insurrectionary movement in the district of Prieska, southwest of Kimberley, and has accomplished his task with little difficulty. Newspaper correspondents do not hesitate to say that the choice of Lord Kitchener for this comparatively unimportant purpose indicates dissatisfaction with him on the part of Lord Roberts because of Lord Kitchener's alleged reckless frontal attacks at the battle of Paardeberg, where, these correspondents assert, he repeated the former blunders of other generals by attacking intrenched Boers, who allowed the British forces to get within a dozen yards before opening fire, so that the British lost largely and uselessly. This may, however, be merely newspaper gossip. Another rumor about the accuracy of which it is difficult to decide is that President Kruger and President Steyn have reached the point of open rupture. There seems to be no doubt that President Kruger has issued a proclamation annexing the Orange Free State to the Transvaal, and it is asserted that President Steyn has sent forth a counter-declaration that the Free State is still intact. Reports multiply that the Boers are determined to make a final stand at Pretoria, which is undoubtedly marvelously well fitted for defense, and is fortified in an elaborate and extensive way. Before the siege of Pretoria, however, the British will have to encounter other Boer

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lines of defense, perhaps at Kroonstadt, about a hundred miles north of Bloemfontein; almost certainly at the Vaal River, and again at the line of hills south of Pretoria. It is not at all improbable, however, that the British advance, when it comes, may be far to the west of the line running north from Bloemfontein to Pretoria, and thus avoid some of the obviously best positions of defense open to the Boers. From Natal again there is no news of consequence, although late despatches indicate the probability of early movements on the part of General Buller. The question as to what treatment shall be accorded the Cape Town Dutch rebels is being discussed; a generous policy is generally advocated, despite Mr. Kipling's recent ill-tempered letter.

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Bohemia and the Austrian Reichsrath

The Czechs of Bohemia have always been ardent supporters of "States' rights." Though willing to submit to the overlordship of the Emperor, they have never been satisfied to be controlled by an imperial parliament. The very existence of an inter-State Reichsrath is an offense to their nationalistic ideas, and they feel that its disappearance is the first condition necessary to the success of their national aspirations. Many years passed after the adoption of the "February Constitution" in 1867 before their representatives would consent to take their seats in the central legislative body; and when these representatives did appear in 1879, they declared that their presence was by no means a resignation of the special rights that Bohemia had formerly possessed. They proceeded at once to associate themselves with Clericals and with other Nationalists, for the purpose of opposing the efforts of German Liberals to develop a strong central government. In 1897 they secured from Count Badeni, then head of the Austrian Cabinet, the famous language decrees which provided that all employed in the imperial civil service in Bohemia and Moravia should be obliged to prove a certain knowledge of the Bohemian language. The Liberals declared that this was the entering wedge which meant the disruption of the Empire and the growth of Bohemia into an independent State; and since the Austrian Government, as usual, was able to command a parliamentary majority, they manifested their displeasure by systematic obstruction in the Reichsrath. Thus was presented the strange spectacle of Czechs supporting a parliamentary régime while Germans fought to block the wheels of government. It became necessary to adjourn the Reichsrath, and for the Emperor to rule by royal decree. Last October the revocation by Count Clary of the language decrees reversed the situation. The Czechs in turn adopted obstructive tactics. At present a new Premier, Dr. von Körber, the fifth since Badeni and the second since Clary, is endeavoring to restore peace, and a Nationality Conference is trying to harmonize national differences.

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Taxation in Italy

The conditions of taxation in Italy illustrate in a very striking manner at once the injustice of systems of taxation which bear heavily on the poor and lightly on the rich, the kind of arguments by which such systems are defended, and their economic and political results. In Italy he pays most who has least, and no less than half of the amount levied by the Government is met by the poor man. For instance, the saddle-horse and the four-in-hand of the wealthy citizen pay nothing at all, the reason given being that these represent expense without profit, while the ass and the mule of the poor peasant (in substance, instruments of labor) have to pay, the reason given being that, by carrying produce to market and by pulling the plow, they represent expense with profit. Under this system the Italian peasant is probably the most heavily taxed man in Europe, and yet Italy is certainly the poorest State. The wealth of Italy does not amount to one-fourth that of France, and yet the Italian population contributes to the expenses of the Italian Government about half as much as does the French population to the expenses of its Government. The Italian Government has a revenue of three hundred million dollars, half of which is swallowed up by the interest on debts of various kinds, including the pension list. Deducting in addition the sum of thirty million dollars which is devoted to the collection of revenue,

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there remains but one hundred and twenty million dollars for all current national expenses, including the army and navy, public works, prisons, police, and internal security. Every department of the public service is insufficiently maintained; besides which, Italian hospitals, schools, libraries, and laboratories are more or less in need of essentials. New debts are impossible for Italy, and new taxes even more so; and although, by reduction of expenses, ten years' efforts have finally succeeded in a balancing of accounts, yet, as Professor Villari says, the accounts of a man may balance perfectly and still the man may die of hunger; and that is exactly the condition of Italy to-day. These facts are a warning to the whole world against unjust systems of taxation — that is, systems which bear more heavily on the poor than on the rich.

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Dr. McGiffert It is now officially announced that Dr. McGiffert has decided to withdraw from the Presbyterian Church, and it is probable that, when the last echoes of the present controversy have died away, he will transfer his membership from the Presbyterian to the Congregational Church. In the latter denomination, as indeed in almost any of the larger Protestant denominations except the Presbyterian, he would certainly be warmly welcomed, nor would the welcome be extended to him alone by those who agree with his opinions. We are sorry that he has deemed it best to withdraw, because we believe the right to think is worth fighting for in the Presbyterian Church, and that right will not be established until there are men willing to suffer defeat in the battle for it. At the same time it must be conceded that neither Dr. McGiffert nor the Union Theological Seminary could undertake to carry on this battle, and unless there were other men in the Church ready to fight for the "liberty of prophesying" in the Church, it was better for Dr. McGiffert to withdraw. We doubt whether that battle can be won in this great historic Church so long as the present subscription is required to a creed which, interpreted in its most natural sense, no longer expresses the conviction of more than a very small minority in that Church. It is not certain that Dr. McGiffert's proposed withdrawal will give the Church the peace for which it sighs. It is intimated that Dr. Birch intends to press his appeal from the action of the Presbytery, in which case the only effect of Dr. McGiffert's withdrawal will be to substitute a trial of the Presbytery for a trial of the Professor.

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Religion and the Census Certain of our exchanges express regret that the census of 1900 is making no provision for securing religious statistics. They remember the bulky volume on that subject which formed a part of the last, the eleventh, census, and assume that the twelfth, now working wholly on other lines, will be deficient in that information. The solicitude, however, is unfounded, as a few facts will show. It has never been the practice of the American Census Office to ascertain the religious belief and affiliations of the people through questions put by the enumerators; such house-to-house inquiry, it is believed, would be resented as an impertinence. The separation of Church and State and the unwillingness of the Government to seem to trench upon a purely private matter has gone further in this than in any other country. Such religious statistics as have been gathered have been obtained from the officials of the various church organizations. The new law under which the twelfth census will be taken makes a radical division in the subjects of census inquiry. The primary subjects are those on which the enumerators who will make their canvass the country over next June must collect information. Not until the details are gathered and the results are tabulated on these primary subjects is work to be begun on the secondary subjects. Then, and not till then, investigations will be made into religious statistics, public debts, wealth and taxation, railways and telegraphs, and a multitude of minor subjects whose data will be gathered from various sources. The advantage of this requirement is obvious: the results gained will reach the public more promptly. Instead of the several volumes appearing from five to eight years after the facts are collected, as in the case of the last two censuses, we may expect but a brief

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interval between each volume and the investigations upon which it rests. Thus the work will gain greatly in timeliness and consequent value.

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A Health Farm It is well known that there is a large influx into California and Colorado of persons affected with tuberculosis and seeking recovery in the favorable climate. Some time ago it was reported that a number of the California people were desirous of arresting this immigration as a public danger. A different spirit is exhibited in a recently published letter from Denver by the State Secretary of the Young Men's Christian Association in Colorado. The situation there and the plan he proposes for its relief deserve wide publicity. More than half of the permanent and a much greater number of the transient population of Denver are there because of its climatic attractions, and an "appalling" number is constantly coming in, introduced from everywhere to the sympathy of the Association, desiring advice and help of all kinds. This is the case at Colorado Springs and other places as well as at Denver. Situations for these health-seekers and semi-invalids, where they can earn a living in whole or in part, can hardly be obtained, and their competition lowers the wage-rate seriously. Seldom is any financial assistance to be obtained from the quarters whence the applicants come, and the resources of the Association are quite unequal to the strain of the increasing demand. The Secretary, Mr. W. M. Danner, says with reason that a burden is thus imposed on Colorado which should be shared by the communities whence it comes, and by the humane and wealthy especially. The plan which the State Executive Committee of the Association proposes for the relief of the distressing conditions is as follows:

> A large market farm will provide these unfortunate brethren a sanitary home, nourishing food, Christian environment, and skillful medical attention, in return for such light outdoor work as they are able to give, thus shielding them from the chagrin of accepting public charity, relieving their minds of care, providing wholesome living, and giving them the opportunity to make themselves well.

This more healthful kind of employment, together with the wholesome effect of a self-reliant, self-supporting life, would be, as Mr. Danner says, among the most effective means for promoting the recovery of the patients. Worthy as are the many public interests to which large gifts are being constantly made by public benefactors, there is equal merit in the appeal which the Young Men's Christian Association of Colorado makes for the means to establish its proposed Health Farm for the invalids contributed to that State from here and elsewhere.

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Fast-Day in New Hampshire The message of Governor Rollins, of New Hampshire, setting apart April 19 as a day for fasting and prayer, is written in the spirit out of which the observance of such a day sprang. What this spirit was the Governor expresses in a few lines in which he speaks of regret that Fast-Day should have become so largely a mere holiday for sports. "When the country was in its infancy," he says, "and dangers surrounded it on every hand, our ancestors felt the need of a protecting and guiding Power. Now that we have attained manhood, now that we are a vigorous, wealthy people, we are apt to forget the strong arm upon which our forefathers leaned." "Instead of abolishing the Fast-Day as a worn-out and useless custom," he continues, "I would call our people to a new observance and a better appreciation of the real significance of the day. I would ask that large body of men who seldom, if ever, cross the threshold of a church, to kneel once more where they knelt as children. I believe that a single honest attempt to cast off the blinding and depressing influences of doubt and materialism, and to look at life once more through the clear, earnest eyes of youth, and in the light of the faith of our fathers, would bring a solace and satisfaction like the benediction that follows after prayer." Such a proclamation, so far removed from the formality of a mere tradition, will, we trust, lead a large number of people to spend the day in the spirit which will restore its old sacredness. The spirit which led the early Puritans to observe a day of fasting was as wholesome and essential to the higher life of the people as the spirit which led them to observe a day of thanksgiving. That the latter custom should have become National, while the

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former should be disappearing in the place of its birth, cannot be interpreted as a sign of spiritual advance.

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The Amity Conference A movement to get single churches or groups of smaller churches to sustain their own missionary as their "foreign pastor" is meeting with some success. The logical complement of such a plan is an Annual Conference on Missions, such as the Amity Baptist Church of this city has held for some ten years. Its next meeting is April 2–4, afternoons and evenings, at the church, No. 310 West Fifty-fourth Street. The subjects of the addresses cover the whole field, city, domestic, and foreign, with special reference to the prisons and tenements, Chinatown, Hawaii and Alaska, South America and Japan. "Trusts and the Church" and the Ecumenical Conference are among other subjects, together with the work of the Brotherhood of Andrew and Philip. Among the attractive features of this Conference is the entertainment of visiting friends at supper in the church, between the afternoon and evening sessions, when brief addresses are made by missionaries and other Christian workers. Programmes of the Conference can be obtained of the pastor, the Rev. Leighton Williams, and will be of use to those who wish to know how to do the like.

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Totems The old interest in totem-poles is declining before the march of civilization. But as curious relics of human experience they have, and more and more will have, an important place in the world's history. Hence our museums should see that they are preserved for the future generations who, when Alaska is a thriving State of the Union, will wonder how her aboriginal inhabitants could have found so much in such weird, crude concoctions of the human mind. Fully to realize, however, the value of such strange relics of Alaskan pride and superstition, they must be seen in their native region. This fact was impressed upon the present writer by the remarks overheard when standing before a totem-pole exhibited at the World's Fair in Chicago. A flippant tone—the result of ignorance—was manifest, rather than the almost reverent spirit which the sight of them in Alaska seemed to inspire. There they appeared to be a part of the people, their veritable coat of arms, showing ancestral worth. A man's rank in a tribe was determined by the height of his pole. One erecting a pole higher than his chief would soon find it destroyed and his life threatened. Every inch of these strange productions, varying from twenty to sixty feet in height and from two to five feet in width, had some symbolic meaning to their owners. The Raven, Wolf, Whale, and Eagle, being chief representatives of different families or clans, and, according to tradition, the progenitors, were the most suggestive. Thus, if at the bottom was carved a whale, over that a raven, above that a wolf, and surmounting the whole an eagle, it would signify, according to Dr. Jackson, that the great-grandfather of the present occupant of the house before which the pole stood belonged on his mother's side to the clan of the Whale, his grandfather to that of the Raven, his father to the Wolf, and himself to the Eagle. The child generally took the totem of his mother. Over all there seemed to be unwritten laws; for instance, members of the same tribe were allowed to marry, but not those of the same badge or totem. Most of the totems seen by the present writer adjoined the small, unattractive huts of the natives. This made all the more noticeable two that were standing before a new, good-sized, two-story bow-windowed house that a chief had built in the place of ancestral quarters. Both were higher than the house itself, while a wooden crocodile ten feet long was lying not far from them. One totem represented the man's side, the other the woman's side, of the house. On the man's was his mother-totem, the crow, and at the base the eagle, that of his wife, and hence of his children. The wife's pole was surmounted by her clan-totem, the eagle. Thus the mother, rather than the father, had the prominent place—a suggestive fact. Although these were not considered to be the highest style of totem-carving that Alaska had produced, yet they are the only ones seen by the general traveler, Sitka, Juneau, and other places having none to show at all. These and others like them should be preserved, for they will never be duplicated.

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The Appleton Reorganization

As was the case with Harper & Brothers, the application by the old and honored publishing firm of D. Appleton & Co., of this city, for the appointment of a receiver really means that a great business is in need of a thorough financial reorganization, and that the present course is the best way to bring that result about. The statement by the firm that the extension of its installment-contract, or subscription, business has been so large that the firm is unable to meet its obligations sounds paradoxical, but is really reasonable. To prepare for carrying out these contracts (amounting to nearly $900,000) requires an immense initial outlay, while the returns come in gradually and slowly. The statement to the creditors adds that the latter will find "a very valuable and money-making property (if adequate capital be provided), a business and good-will of great value, and all unmortgaged and unpledged." Certainly all friends of literature and science will join in the wish that a publishing house which has done so much toward the dissemination of sound reading and the diffusion of scientific and educational knowledge may quickly adjust its difficulties and resume its long and recognized usefulness in these directions. The founder of the firm, Daniel Appleton, came to New York from Massachusetts in 1825, and began book-importing as an adjunct to a dry-goods business; it soon grew so large that the four sons of the founder engaged in publishing as a separate undertaking. Their first originally published work was a little devotional book, "Daily Crumbs," printed in 1831. From this slender beginning has grown a list of books of extraordinary extent and value. It includes the "American Cyclopædia," when originally published by far the best-written American work of its class, although now lacking recent revision, and made cumbrous by the system of annual volumes; Johnson's Cyclopædia, an excellent, compact, and very recently revised work; the books of Herbert Spencer, Darwin, Tyndall, and Huxley—authors whom this house first introduced to our public in satisfactory form; the "Popular Science Monthly," which has no superior on either side of the water in its chosen field; the excellent and extensive International Science and International Education series; and scores of historical, educational, language-lesson, and biographical books. In solid and serious value the list is one of the very best in the country. In lighter literature also the house has scored some exceptional successes, although that department was not its strongest; every one knows of the phenomenal sale of "David Harum"—nearly five hundred thousand copies in a year—and some will remember the extraordinary vogue of the now unread Mühlbach novels some quarter of a century ago. But in the main education and science led the list of the firm.

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Bishop Potter on the Philippine Question

The so-called Philippine question is more a question of fact than of theory. There are probably a few people in America who believe that self-government is an absolute and indefeasible right; that it is never to be interfered with; that no evil consequences from self-government and no beneficial results from government of a weaker by a stronger power can justify the substitution of the latter for the former; that to discard the so-called right of self-government in the Philippines, and exercise sovereign rights over them because this is best for the Filipinos, is to do evil that good may come, and to act on the motto that the end justifies the means. And there are, on the other hand, probably a few Americans who hold that a nation is never to act on altruistic principles; that we need not concern ourselves with the rights of the Filipinos; that our business is to care for ourselves and our own interests; that the commerce of the East is essential to the welfare of the Nation; that the well-being of a comparatively small, ignorant, and superstitious subject race is a matter of no consequence; that we are to take the Philippines for what we can make out of them.

But both these classes are, in our judgment, an insignificant minority, and in any public discussion may be in the main disregarded. The great mass of the American people are honest in their purposes and practical in their methods of thought,

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They believe in National duties, and they desire that Americans shall fulfill the duties which the providence of God, interpreted by the course of history, lays upon us. They believe that the question for America to determine is, not, What can she make out of the Filipinos? but, What is her duty toward the Filipinos? and while they may expect that the fulfillment of this duty will bring with it commercial advantage and National glory, the glory and the advantage are in their thought subsidiary to the fulfillment of National obligations. And as they are honest in their purposes, so they are practical in their methods of thought. They believe that self-government is not an end, but a means to an end. They desire to secure for the Filipinos the best possible government, and they desire to do whatever is necessary and right to secure such government.

The question, therefore, with the great body of the American people is primarily a question of fact. Are the Filipinos competent to govern themselves? Does Aguinaldo represent a just, honest, and efficient administration? Has the war against Aguinaldo been war by a strong nation for the purpose of destroying the liberties of a weak nation in order to use its territory for selfish ends? Then that war is to be condemned. Is Aguinaldo an adventurer? Is his so-called government that of a military and unscrupulous oligarchy? Have the people under that government been robbed and plundered? Is the war carried on against him conducted for the purpose of emancipating a people from oligarchic self-rule, securing for them individual liberty, and with it opportunities for quiet and productive industry and the welfare which follows thereon? Then the war is to be commended.

Although the actual antithesis is not quite so clearly defined as we have defined it in this paragraph, on this question of fact the testimony of all witnesses upon the ground is substantially unanimous. There is some difference of opinion on the question whether the war could have been avoided, whether diplomacy could not have secured the overthrow or even prevented the formation of the Aguinaldo government; but there is practically no difference of opinion, in the minds of witnesses who are familiar with the facts, respecting the incompetence of the Aguinaldo government to secure for the people of the Philippines their rights to life, liberty, and the pursuit of happiness, and the necessity that it should be overthrown in order to secure those rights.

This has been the testimony of the military and naval men, General Merritt, General Otis, General Lawton, General Funston, and Admiral Dewey; but this might perhaps have been taken for granted. At all events, these testimonies are discounted if not discarded by the anti-expansionist, who regards them merely as an illustration of the militarism which he condemns. To secure accurate and trustworthy information on the subject from witnesses beyond the suspicion of prejudice, a commission of civilians was sent to the islands of the Philippines, one of the three being an anti-expansionist, one previously familiar with the islands and having no political nor commercial interest in favor of expansion, and one familiar with the East and the Eastern question, and supposed to be in his sympathies an expansionist if not an imperialist. But they all brought back the same substantial report: that the Aguinaldo government was an oligarchy, not a republic; that it failed to protect the rights to life, liberty, and the pursuit of happiness; that under it assassinations were frequent and plunder systematically pursued; that the best sentiment among the Filipinos themselves, as far as it could be ascertained, was hostile to the continuance of that government. The soldier and the civilian on the ground agreed as to the facts.

This testimony is confirmed by that from foreign journalists who have neither military, political, nor commercial interests at stake. In their letters they have sometimes frankly criticised the military and political operations of our representatives, but their testimony has been substantially uniform that the Filipinos have shown no competence for self-government, and that the so-called government which they set up was wholly unworthy of the name. One of these correspondents, Captain Younghusband, in his volume on the Philippines, assures us that it was the universal opinion of English residents that if the Aguinaldo forces had succeeded in entering the city of Manila

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of their natural sheeplike tendency;" that "practical proof that they [the Filipinos] are unfit for self-government is abundant in the record of what they have done with power when they had it;" that "while the chosen figurehead of the republic is ignorant, the real leaders who control him and use him as their tool are utterly unscrupulous." This testimony of Mr. Whitmarsh corresponds with and is confirmed by nearly all the newspaper correspondents from the islands, including some of those sent by intensely anti-expansionist papers such as the New York "Evening Post."

of the attack upon our lines, oman, or child of the Spanish ive been left alive in the city. y of the foreign journalists is onfirmed with practical una- correspondents of the Ameri- our own representative, Mr. arsh, sent for the purpose of he facts and giving them to ithout fear or favor, has so th great clearness and impar- st two letters. In the first he conviction that with greater xperience we might have without war all that war has t in the second he is equally e war was initiated by the t the wiser among the natives posed to it from the outset; f a few provinces the people aldo, as far as they follow because they are too fright- e, or because they have been lse statements, or because

And now comes one of the strongest and ablest of the anti-expansionists, Bishop Henry C. Potter, who makes a personal visit to the islands, and comes back with substantially the same testimony. He went out to the islands with all his prepossessions opposed to the policy which the American Government has been pursuing; but he went there, as he goes everywhere, with an open mind ready to see the truth, and with a candid spirit ready to testify to it. And this is what, in an interview in the New York "Evening Post," he says on the subject:

> It is nonsense to talk of the native Filipinos having the ability to organize a government of their own. It is only in rare cases that any of them show a real governing power.
>
> I was much pleased with the conditions in the islands. The war is practically over, the only insurgent activity now being of a guerrilla character that resembles the adventurous freebooter wars of southern Italy. The majority of the Filipinos are friendly to us, have every confidence in our soldiers, and are ready to come under our Government. This friendly feeling is shown everywhere by the children, who are devoted to the soldiers.
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> Several friends of Aguinaldo called upon me in Hong-Kong, and they told me that they were satisfied that there could be no success for his undertaking. The better class of Filipinos are satisfied that American occupation means increased prosperity.
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> I am glad to be able to speak in praise of the American army in the Philippines. Their morale is very high, they are fine-appearing, healthy, and splendidly disciplined men, well officered. Especially noticeable for their appearance are the Western regiments. Of General Otis not too much can be said in praise. He has shown a most commendable caution in the conduct of affairs there from the very first. A reckless, slap-dash kind of man would have got us into a lot of trouble by rushing into places and taking steps that General Otis has been much criticised for not taking. When occasion demanded, I think he has shown commendable firmness and wisdom.
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> On the whole, I think I have considerably changed my views as to the right and duty of a superior nation to govern a weaker. I think that is inevitable. Everywhere throughout the East the problem is the same—to bring these peoples to see and recognize the superiority of what we know as civilization, and give them the opportunity to adopt it.

It appears to us that these concurrent testimonies, stating with substantial unanimity the facts as witnessed to by nearly all intelligent observers, military and civilian, foreign and American, journalistic and ecclesiastical, expansionist and anti-expansionist, ought to satisfy the American people that there is and has been no Filipino republic, that there is and has been no war for self-government, that there is and has been in the Philippines no political organization possessing the intellectual and moral capacity to protect life, liberty, and property; that the war which has been waged in the Philippines, and which has now come practically to an end, has been a war against an oligarchy that has carried with it in some sections the curse of anarchy through its weakness, in others the curse of despotism and plunder through its corruption; that the only hope of the Philippine Archipelago for peace and order lies in the supremacy of the United States Government; that the

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only question of principle for the American people to determine is, Shall they justify that hope by maintaining that supremacy, or shall they destroy that hope by abandoning the islands to a pseudo-government utterly incompetent to fulfill governmental responsibilities?

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Street Railway Consolidation

Last week a controlling interest in the Third Avenue street railway system of this city was purchased by the Metropolitan Traction Company, and thus substantially all of the street-car lines of the Borough of Manhattan have come under the ownership of a single corporation. The immediate effect of the consolidation was that the stock of the Third Avenue Company, which during the previous year had fallen from nearly $250 a share to less than $50, was almost at once restored to par. To the investor, therefore, the effect of consolidation was beneficial; that is, to those investors who bought on a falling market in anticipation of the subsequent absorption of one corporation by the other. It was not so beneficial to those who, having no secret information, or being misled by sedulously circulated false information, sold for $50 stock which they had bought for $250.

The reasons for the advance in the value of the Third Avenue stock—which has been real, not fictitious—are clearly set forth in a statement made by the President of the Metropolitan Traction Company. The two companies, he said, could be operated without the necessity of building a new and costly power-house for the Third Avenue line, and without the necessity of doubling the tracks upon certain streets from which both wish to attract travel. Furthermore, by reason of the higher credit enjoyed by the Metropolitan Company, the bonds necessary for the projected improvements of the Third Avenue could be placed on the market at a lower rate of interest—almost as low, in fact, as those of the municipality would bear had the road been purchased by the city.

None of the advantages thus secured by the investors involve disadvantage to the general public. On the contrary, the public is incidentally benefited. Consolidation of our street railway lines, more than any other form of consolidation excepting that of connecting railroads, has met with and has deserved public approval. It will be recalled that the only opposition that has ever existed to railroad consolidation has been to the consolidation of *parallel* lines. This has been forbidden by legislation and even by State Constitutions, because it does restrict competition and subject a much larger public to the arbitrary power of a single corporation. Consolidations of *connecting* lines, however—such as the consolidation of the various links of the main line of the New York Central—has always been welcomed even in the most radical farming districts, because connecting lines cannot compete, and their consolidation lessens the difficulty of through transportation. The street railways of a city are, as a rule, connecting lines. Even where lines are parallel to each other they usually do not compete for the same traffic, and where they connect with each other consolidation affords great gains to the public. There is little doubt that the consolidation of the two great street railway systems in New York will lead to a still more extended system of transfers, and thus secure the same kind of increase to the public service that results from the lowering of fares.

To the employees of the united companies, however, the consolidation is perhaps a disadvantage. The employees' loss, however, is not great, for there has been little competition among street railway companies, so far as their workmen are concerned, for many years. In the later eighties the separate street railway systems agreed together that they would recognize no unions, but deal with each individual employee separately. This combination of companies to prevent any combination whatever among their workmen was in a large measure successful. The workmen have been unable to form strong unions, and, at least in the opinion of the workmen, the result of the understanding among the managers has been that discharge by one corporation has involved blacklisting by all. But the fact that all the roads are now in form as well as in reality acting as a unit in the employment of labor will not greatly increase the dependence

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of the workmen upon the will of a single corporation, and will make it easier for them to appeal to the public for redress of grievances. In fact, the consolidation of street railways is likely to keep constantly vigorous the demand that this service of the public shall be performed by the public and for the public. At first, of course, the city will attempt to control the monopoly without obtaining ownership, but if the corporation, in its treatment of the men and the public, fails to recognize its obligations, the demand for public ownership will be irresistible.

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Pastoral Letters

The Trinity in Experience

Dear Sir: Will you kindly help me by answering this note in The Outlook? I believe intellectually in the Trinity—three Persons in One. But when I know that God the Father sent his Son to this world, and remained in heaven while Christ was on earth, my mind refuses to think of *one* Person, but of two. I cannot grasp the idea of a spirit without clothing him with a spiritual body; consequently I imagine God the Father being in heaven represented as in art, and Christ also there in his glorified body as when on earth, and of the Holy Spirit (which I know is as much a Person as the other two of the Godhead) as a holy influence. I am aware this is positively wrong, and I have prayerfully tried to change my attitude in this respect. If you could make it clearer to me, it will be a great comfort to me when I pray, for I do not know how to pray to one God while I have this peculiar way of looking at things. Please answer this note with care.

A Reader of The Outlook.

I attended the other day a lecture on Composition by a Professor of English Literature, in which he told his pupils that they must realize as a fundamental fact that words are not always used in the same sense or with the same meaning; and this, he said, was very fortunate, because we have a great many more ideas than we have words with which to express them. This principle is illustrated by the use of the word "person" in the Trinitarian formula—three persons in one God; it is used in a theological, not a literary or popular, sense. That it does not signify three separate personalities is very clear from the second clause in the formula—"one God." This phrase comes down to us from mediæval times, when creeds were written in Latin; the Latin word *persona* means masque, and represented in classical usage a character assumed by an actor in a drama, and was laid hold of, not altogether felicitously, by the theologians to express the belief of the early Church that we know God in three aspects, as Father, Son, and Holy Spirit—aspects which are *not* masques or characters assumed as in a drama, but represent some real, but by us not understood, realities in the divine nature.

The first and fundamental truth respecting God is that he is One. There are not three gods—a Father in heaven, a Son upon the earth, and a Spirit who mysteriously moves back and forth between heaven and earth. There is but one God, one person, if we use the word person in its literary and popular sense; but one person who is known to us through three avenues of approach, through three divine manifestations, through three experiences. You know, let us suppose, Mr. ——, the portrait-painter; you know him in his studio as an artist; in his home as a father; and some time in some trouble you have gone to him and found in him a trustworthy and helpful friend. He is artist, father, friend; and these three are one. He is always artist, always father, always friend; he does not put on one masque to represent one character and another to represent the other; he is not three separate individualities; he is one and always one; he is the three and always the three; but you see him sometimes in one aspect, sometimes in the other. This confessedly crude illustration, as all illustrations of the divine and the infinite must be crude, may serve to illustrate, not fully the conception of the Deity as triune, but at least these two truths in that conception: first, that God is one and always one; and, second, that the threefoldness which Trinitarians believe can be seen in him is not a semblance put on, but a reality made manifest.

It is possible in thought to separate our experiences of communion with the Divine Being, and in truth they have been historically separate, man's experience of the Father having been in time the first, of the Son the second, and of the Holy Spirit the third. The consciousness of an "Infinite and Eternal Energy from which all things proceed," a mysterious spirit at once veiled behind and revealed in physical

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phenomena, is the substantially uniform consciousness of the whole world. It has sometimes been polytheistic, not monotheistic, a belief in many energies, not in one; sometimes in this consciousness dread has predominated, sometimes reverence, rarely love. But practically all nations have had some sense of an invisible spirit or spirits, and have built altars to him or to them. The advent into history of the belief that God was in Christ, that in the life of Jesus the Christ the life of the before unknown God was manifested, has changed, it might almost be said has revolutionized, the attitude of mind toward God; it has converted it from an attitude of dread to one of trust, from one of awe to love; it has, so to speak, humanized religion because it has humanized our conception of God. The faith that God has dwelt in one man has made possible the faith that all men may dwell in God. The third experience has been founded on this faith. It has been one of spiritual fellowship with God, communion with him, unity of purpose, feeling, thought, and life with him. In the first experience man has perceived a Creator in his creation; in the second he has recognized a Friend in the divine man; in the third he has felt a Companion in his own life-experiences. But the Creator, the Friend, the Companion, are not Three, but One; and the threefold experience of awe inspired by creation, of love inspired by the incarnation, and of fellowship inspired by intercommunion, are not three experiences, but one. The Trinity in experience is a triunity in experience, a three in one.

Forget for a few moments, if possible, theological definitions and conceptions, and turn to the New Testament to see how the Trinity in unity, the threefoldness of God, is there expressed. Read, for example, the account of Christ's conference with his disciples recorded in the fourteenth, fifteenth, and sixteenth chapters of John's Gospel. See how Christ says: I will not leave you comfortless, I will come to you; my Father and I will come and make our abode with you; I will send unto you another Comforter, even the Spirit of Truth. These are not separated by Christ as though first one person would come and then another. They are treated as three, and yet as indistinguishable: I will come; my Father and I will come; the Holy Spirit will come. God is in all coming, and alike in all—in the perception of God in nature, in the recognition of God in Jesus Christ, in the experience of God in our own soul. There are not three comings, there is but one coming of God to the soul; so there are not three Gods; in all manifestations there is one and the same God. Turn to the Trinity, that is, the Tri-unity, as it is expressed in the Pauline Epistles: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." These are not three separate gifts. Grace is God's free gift; that free gift is Christ's love; that love is received in our intercommunion with the divine Spirit. These three are one. The fellowship is fellowship in love; the love is a free gift.

My answer, then, to your inquiry is this: To make an image, call it God, and worship it is idolatry. To "imagine God the Father in heaven represented as in art" and worship this image of him is a subtler form of idolatry. God is Spirit; and they that worship him must worship him in spirit and in truth. Accept the manifestations which he has made of himself; do not construct by imagination others to take their place. He manifests himself in nature; let the awe with which nature sometimes inspires you lead you to the Father who dwells in nature. He has manifested himself in Jesus Christ; let the love which draws you to this one incomparable Friend of sinners draw you to the Father who dwelt in Christ. He broods over your spirit, quickening all that is best in you to higher life: let that higher life draw you to the Father, whose children we are, and who is the author and inspirer of all that is good in us. Find your access to God by whatever way gives you access to him, but remember always that there are not three Gods but one God, and all manifestations, aspects, appearances, revelations, persons, are disclosures of the one and only God, and give access of the spirit of man to him. "Hear, O Israel: the Lord our God is one God." There is nothing in any doctrine of the divinity of Christ, of the personality of the Holy Spirit, of the Tri-personality of God, which is inconsistent with that fundamental article of all Christian faith.

L. A.

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A Lenten Thought

It is impossible to enter into the nobler life of the world, and to comprehend what that life means in the way of spiritual growth and conquest, unless one is able also to comprehend something of the baser life of the world. If Christ had not known what sin meant, he could never have saved men from it; at least not in the way in which he is now saving them. One great service of temptation lies in the comprehension which it brings of the difficulties under which all men labor who try to eschew evil and do good. Perhaps the bitterest trial to which Christ was subjected was his spiritual isolation; the fact that in all the world there was no one with whom he could absolutely and completely find fellowship. Hating sin with an intensity which can burn only in the heart of a perfectly pure nature, he found himself in a world in which all men were sinners; loathing moral deformity, he found himself surrounded by the morally crippled, blind, maimed, deaf and dumb; repelled by every kind of impurity, he found himself constantly in the company of the impure. This, in a degree, is the experience of all who try to keep themselves unspotted. There are men and women in every generation who must feel at times an intense moral loneliness. There may not be many of them, but society is never without those whose feet seem to have been set in the paths of light from the very beginning, and whose lives seem never to be seriously out of harmony with the divine law. There must come to such men and women at times a mortal weariness in the presence of so much falsehood, egotism, selfishness, and corruption; there must be times when such spirits long for death, because their surroundings are so uncongenial. The man who loves his kind, and who has sensitiveness and sympathy, is fairly sickened by the sights, the sounds, and the odors of those vile quarters in which the most unfortunate poor are housed in some cities. He finds it hard to breathe the air even for an hour; in like manner, to the clean and wholesome, the moral atmosphere in which a great many people live is not only debilitating, but loathsome. Such men and women shrink at times from all contact with the world because any contact with it seems to bring a stain.

Now, it is through the universality of temptation that such men and women are bound to their fellows. No one escapes temptation; if it does not come in its grosser, it comes in its higher, forms; and the higher the form, the more subtle and searching the temptation. If Christ did not escape, the best and purest of men cannot look for escape. Temptation comes to them as truly as to the basest and meanest, and it unites all humanity in the fellowship of a common experience. He who resists can understand something of the conditions under which he who succumbs has fallen; and if there be any heart of love in him, he cannot withdraw companionship. The divinest thing about Christ was the fact that, knowing so much about the possible baseness of men, he did so much for their possible nobility, and that, loathing sin as he did, he kept in such intimate and brotherly touch with sinners. The differences in moral excellence between men must be, in the sight of the Infinite, relatively small; for the best man feels most deeply his own shortcomings and knows most profoundly how closely he stands to the worst of his kind. This knowledge comes to him through his own temptations. Temptation is not only that test which makes character possible, but it is also the key which opens to the righteous spirit the darkest sides of life.

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Personal Atmosphere

In this country emphasis is continually laid upon action, as if action were the only expression of character. Now, action is in the last degree important, because character cannot be formed without it. It is through action that strength comes; it is by action that the inchoate possibilities of a nature are rounded, harmonized, and solidified into a harmonious and developed individuality. But every action must have its reaction upon the nature of the man who puts it forth; if it does not, it fails of that which is, for him, its highest result; for the finest expression of a man's nature is not to be found in his action, but in that very intangible thing which we call his atmosphere. There are a

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great many people who are alert, energetic, and decisive, but who give forth very little of this rare and spiritual effluence—this quality which seems to issue out of the very recesses of one's nature. It is, however, through this quality that the most constant influence is exercised; that influence which is not only put forth most steadily, but which penetrates and affects others in the most searching way. The air we breathe has much to do with health; in a relaxing atmosphere it is difficult to work; in an atmosphere of vitality it is easy to work. Men are stimulated or depressed by the air they breathe; in like manner, and as unconsciously, we are stimulated or depressed by the atmosphere which envelops those with whom we associate. We never meet some men without going away from them with our ideals a little blurred or our faith in them a little disturbed; we can never part from others without a sense of increased hope. There are men who invigorate us by simple contact; something escapes from them of which they are not aware, and which we cannot analyze, which makes us believe more deeply in ourselves and our kind.

So far as charm is concerned, there is no quality which contributes so much to it as the subtle thing we call atmosphere. There are some women who do not need to speak in order, not only to awaken our respect, but to give us a sense of something rare and fine. In such an influence all that is most individual and characteristic flows together, and the woman reveals herself without being conscious that she is making herself known. Such an atmosphere in a home creates a sentiment and organizes a life which would not be possible if one should attempt to fashion these things by intention. The finest things, like happiness, must be sought by indirection, and are the results of character rather than objects of immediate pursuit.

A man may be always less or greater than his surroundings. The key of the play for the imagination is not the stage setting, but the actor; the audience which saw the first rendering of Lear or Hamlet, with their bare surroundings and their lack of scenic effects, may have been far more profoundly stirred than many modern audiences which are assailed through every sense, but whose imagination is often entirely untouched. Nothing really moves us until a man speaks, and then we are on fire. This is what Emerson meant when he said, "The day is always his who works in it with serenity and great aims." Men are in society, not to accept things as they find them, and to conform to the standards of those about them, but to create and impress their own standards; to carry their own atmosphere with them. It is amazing how quickly any kind of original expression is recognized, and how easily the courageous man separates himself from the standards of those about him. The weary audience which has been lulled to sleep by means of a stream of commonplace talk is instantly erect and attentive when a man who has something to say, and knows how to say it, begins to speak. Such a man changes the atmosphere before his auditors are aware. He carries with him an atmosphere which silently diffuses itself. Such an atmosphere is not to be sought directly; it is to be secured only by cleansing and deepening the springs of life in the soul.

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The Spectator

The subject of myths is naturally a vague one, and the Spectator confesses to knowing very little about it, except that he has always had an idea that a long, indefinite space of time, like a geological era, was required to create a first-rate myth, and that a learned and enthusiastic analyzer can always find more in it than its original makers dreamed of. What between sun-myths, and nature-myths, and folk-lore, the Spectator knows that all early history—not to speak of the Round Table and Gelert and William Tell—is but a pack of dissolving fables when tested by the sternly accurate methods of the modern historian. The making of myths was evidently one of the first and favorite occupations, indeed, of primitive man, to judge by the large results he has left in that line. "The mixture of a lie," says Lord Bacon, philosophically, "doth ever add pleasure," and that seems to have been the motto of the race from its cave-dwelling days.

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But the Spectator has always understood, also, from the authorities upon myth-manufacture, that the industry stopped ages ago (probably from over-production), and it is therefore with amazement and interest that he has lately stumbled upon the track of the American myth—living, robust, well-developed specimens of which he finds all around him, now that his eyes are opened to their existence. In less than three centuries the American, thrown upon his own resources in a new country, has done what his Aryan ancestors in the Old World took thousands of years to accomplish. And the instructive thing about it, too—a scientific point which the Spectator recommends to the honest student of the subject—is that these modern myths have no foundation in the sun, or in nature, or in any underlying, primitive fact; they are just pure, romantic, unadorned falsehood from beginning to end.

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There is the Round Tower at Newport, to begin with. How the story of the Norsemen has been made to cling around that vine-clad structure! How many visitors go solemnly, year by year, to gaze upon its picturesque proportions! Yet the historian knows that it is only "Governor Arnold's old stone mill," and that, whatever it may have been built and used for, one thing is certain—that Leif and his men never saw it. And there is the classic story—our great American anecdote—about Washington and the cherry-tree. The more one goes into the history of that celebrated plea for truth, the more unutterably false it is found to be. Weems, the maker of the myth, called himself the "rector of Mount Vernon parish' in order to give it credibility; and there was no Mount Vernon parish at all, no cherry-tree, no h tchet, nothing but bottomless untruth. Weems was a really remarkable myth-maker (some might give it a harsher name), as is shown by the fact that although nine-tenths of his book upon Washington, made up of fairly accurate material from current historical sources, has been long ago left unread, the mythical part, telling of Washington's imaginary boyhood, is still very much alive. Without any oral tradition, or any bards, or any lapse of ages, or any such supposedly necessary apparatus, this adventurous American biographer has made a Washington mythus quite as good as the William Tell one, and dear, moreover, to the heart of every moralist.

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Then there is a surprisingly fine group of myths clinging about the Pilgrim Fathers. The Spectator went to Plymouth the other day, for the first time. He has always felt an interest in Plymouth, because nine of his ancestors landed there from the Mayflower. On this number he prided himself, indeed, until he met a Boston friend who had twenty-two (and made no fuss about it, because some one else had more still). It was this friend who advised the Spectator to go to Plymouth, and he accordingly made a pilgrimage thither, full of enthusiasm—and fables. He expected to see the "stern and rock-bound coast" of Mrs. Hemans's poem, with Plymouth Rock extending boldly forth like a wharf into the breaking seas that dashed high about its base; he expected to find the original house to which John Alden (of whose five thousand and odd descendants the Spectator is one) led his bride, as she sat upon the "milk-white steer" which Longfellow has immortalized; he expected to hunt up the grave of Elizabeth Carver, the Governor's daughter, who married John Howland, and from whom a friend in Chicago was trying to prove descent, and so wanted the facts; in short, he expected to see the Plymouth of song and story; and he had not been there an hour when the guide-book and the curator of Pilgrim Hall gently but firmly let him down to the solid ground of historical fact. The Spectator can truly say that he came away from Plymouth more than ever impressed with the superiority of the American imagination.

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For there isn't any rock-bound coast where the Mayflower could make her celebrated landing—nothing but a flat, yellow-gray, sandy beach bordering a wide, shallow bay. And Plymouth Rock, which is the only boulder for miles and miles about, is only a little, rounded, cracked lump of stone, not larger than a cooking-stove. Of course there is some more of it below the surface of the sand; but it could never have been an imposing object, in its

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palmiest days. Indeed, when the Spectator met the shock of the next overturned myth, and learned from the official guide-book that the Mayflower pilgrims did not make their first landing at Plymouth, but up on Long Point, Cape Cod (where they anchored and stayed about a month, and where the Pilgrim Mothers went ashore heroically and did the washing while the Pilgrim Fathers explored the coast), he came to the decision, in his disillusioned mind, that the crew of the Mayflower brought that stone around from Cape Cod (or even, perhaps, from England) and utilized it as a stepping-stone and boundary-mark when they finally chose Plymouth as their abiding-place.

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The Spectator has always had a mental picture, which he valued exceedingly, of that mythical landing on Plymouth Rock, but now it is dissolved forever. Mary Chilton, young and fair, stepping forth first upon the rugged granite, turns out to be a myth, too. That is, she existed, and arrived via the Rock, and all that; but, alas! the men of the Mayflower landed first, by their own account—and they certainly ought to know. Elizabeth Carver is in even worse case than Mary Chilton, for she never existed at all. Faithful to his promise to visit her grave, the Spectator hunted it up, duly, on Burial Hill, where a stone, erected by the descendants of John Howland, speaks of "Elizabeth, his wife. She was the daughter of Governor Carver," and adds: "They arrived in the Mayflower December, 1620. They had four sons and six daughters, from whom are descended a numerous posterity." The Spectator copied the inscription, well pleased, but, happening to speak of it to the curator afterwards, was told by that worthy, with a smile, that Governor Carver had no children. "But the gravestone—" began the Spectator. "Modern," returned the accurate curator, pitilessly. "The descendants of John Howland were deceived, just as you were, by tradition. As a matter of fact, the record of the Mayflower passengers shows no such name as Elizabeth Carver; and John Howland, so Governor Bradford's famous manuscript says, married Elizabeth Tilley, the daughter of John Tilley. They had ten children, and I am descended from [illegible] of them, so I ought to know. But you [illegible]e not the first to ask about Elizabeth [illegible]rver. I have genealogical inquiries s[illegible]me from all parts of the country from [illegible]ple who think they are descended from [illegible]overnor Carver; and one of the hard[illegible] things I ever had to do was to break t[illegible] news, to a lady who had the Carver cres[illegible]n her stationery and came here to get [illegible]me more facts about her ancestor the G[illegible]vernor, that he died childless."

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By this time the Spectator was prepared to have the "milk-white steer" also dissolve into fable—which that famous animal did at once before the prosaic touch of the chronicler. In the year when John and Priscilla were married, there was, unfortunately, no domestic animal larger than a goat extant in Plymouth—the first neat-cattle being brought over in the ship Anne two years and more later. Unless Priscilla, therefore, rode along Leyden Street to her new home on the lower slope of Burial Hill (for she did not ride through the woods to Duxbury, since it was not settled for years afterwards) in a goat-wagon, she must have had to walk. After this, the information that Myles Standish's grave was probably apocryphal completed the circle of the mythus. The Spectator came away from Plymouth a sadder but a wiser man.

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One romance, however—of course the most unlikely story of all—is left to American history. The Spectator finds, from the latest authorities, that John Smith was actually rescued by Pocahontas. It is improbable, but true. Yet who would have thought that Truth, that clear-eyed goddess, would have deserted thus her appropriate home among the Puritans, and fled to godless Virginia? Of all the people, the Pilgrim Fathers to be the subjects of myth! It seems strange; but perhaps it is on the principle of compensation. What they needed was imagination; and since their actual lives were bare of it, time has wrapped a filmy mantle of it about them. History tears it away; but one must sigh as she does it. The Spectator is not sure that he is glad that he went to Plymouth.

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South Africa: A Cape Town View

By W. R. Quinan

[The author of this article is an American, a West Point graduate, who served for some years in the United States army, and later was engaged in the manufacture of explosives on the Pacific coast. His success in this work led to his being asked to establish in South Africa a factory for explosives. He has had somewhat unusual opportunities of becoming acquainted with the conditions of the South African problem, and this paper was written in response to the request of friends in America to state, for their benefit, the equities of the questions now occupying the attention of the world.—THE EDITORS.]

CAPTAIN MAHAN, in the "Engineering Magazine" for January, 1899, says: "We have two great examples of colonial policy. Great Britain has been, in the main and increasingly, beneficent and strong. Spain, as the records show, was inhumanly oppressive to the inferior races. . . . Let us not fail to observe that the beneficence as well as the strength of Great Britain has been a matter of growth. . . . Through such mistakes Great Britain passed. She lost the United States; she suffered bitter anguish in India; but India and Egypt testify to-day to the nobility of her repentance."

At the present moment Great Britain is engaged in the greatest struggle of her history since the Napoleonic wars. In South Africa two branches of the Teutonic race are fighting like beasts in the jungle. Hundreds of brave men upon both sides are being slain. As a striking background to this picture, millions of black men stand—allowed to take no part except as hewers of wood and drawers of water—watching and wondering while the white men "eat up each other."[1]

The question at issue is, Which of the white races shall rule South Africa? Though the country is immense, and the greater part desert, there is not room for the sovereignty of both. This extraordinary and puzzling strife has but one keynote—the saddest, perhaps, of all possible ones—race antagonism. Many explanations have been offered, but they are usually tinctured with a strong sympathy for one of the parties, and a desire to throw the blame upon the other. One writer says that at the bottom of the trouble is England's lust of power and territory, as represented by the aggressive policy of the Imperialists. Another claims that but for the "Little Englanders," who have encouraged her enemies (perhaps unwittingly), there would have been no war. Another throws the blame upon the corrupt, headstrong oligarchy of Pretoria. Then we are told that the Jameson raid warned the Boers to arm for a coming conflict. According to others, in turn, the chief factors have been the ambitious schemes of Rhodes;[1] the greed of the capitalist; the ignorance of the Boers and their blind subservience to their leaders; the wrongs of the Uitlanders; the question of the franchise; the brutal nature of Chamberlain's diplomacy; the widespread conspiracies of the "Africander Bond." It will be a task for the future historian to apportion the effect of the different factors that have caused the disastrous estrangement of the two races. In citing the list of influences given above we are but quoting the current phrases of the day. It is evident that those which exist outside of the minds of the writers are but details—incidents of the drama. Some are effects, not causes; some have aggravated the situation, and some have really wrought for peace. With the great groundwork of race antipathy and distrust to work upon, the mischievous ones have but hastened a struggle rendered inevitable by previous events, and by circumstances which neither party controlled. For further light we must consult the history of South Africa.

The British Empire as we know it to-day, with its public conscience, its sense of justice and fair play, its toleration and protection of all creeds, all races and conditions of men; its splendid sons, kings in all but name, who go out to rule inferior races with beneficence and strength, is, as

[1] This is a Kafir idiom.

[1] In justice to Mr. Rhodes, it must be said that no one has more clearly apprehended that the greatest obstacle to progress and prosperity in South Africa is race antipathy. Being absolutely free from race prejudice himself, he has labored unceasingly to eradicate it both by precept and example.

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Captain Mahan says, a growth. There has been always a progress towards better things, but not without slips and false steps on the way. England's success as a colonizing power has been due mainly to a wise tempering of sentiment with common sense. She has not prepared a procrustean bed and compelled her subject races to lie upon it. She has consulted their customs, respected their prejudices, confirmed their laws, and used their methods of administration when these could be made to serve her purpose.

In no part of the world has she departed so widely from this policy of common sense and made mistakes fraught with such terrible consequences as in South Africa. Her sins have been those of omission and commission; she has been stern and unsympathetic when she should have done everything in her power to conciliate, and when she should have been inflexible she has given way. Often her error has been that of evading her responsibilities and trusting to chance to bring matters right. When her High Commissioner has been strong and has brought her face to face with difficulty, she has solved the problem by recalling him. In most cases she has tried to avoid trouble by sending out weak men. Great Britain has endeavored until recently to govern South Africa from Downing Street, and her crimes have been those of tactlessness, vacillation, and mismanagement.

When she took possession of the Dutch Colony of the Cape, about the beginning of the century, she made, on the whole, a good start. Towards their old home government, with its vexatious restrictions and regulations, the Dutch were somewhat disaffected. The greater freedom under English rule tended to remove all sources of irritation, and a wise, conciliatory policy might have produced in time a fusion of the two races into a harmonious people. This wholesome process received its first great check in the early thirties by the emancipation of the slaves and the subsequent legislation to protect them. This act of philanthropy was brought about with dramatic completeness throughout the British colonies by the missionaries and sentimentalists who at that time ruled the English Cabinet. Emancipation was a step upward, but it should have been taken with caution and respect for the susceptibilities of the colonists. As proposed by the colonists themselves, the process might have been gradual, and the people should have been generously compensated for their loss. It came to them as a sudden catastrophe, bringing distress into the household and disorder into the community by a large addition to the shiftless, vagrant class of natives. The business part of the affair was mismanaged. The pittance (considering the value of the property), about a million and a quarter pounds, allotted to South Africa, was much less than the colonists had reason to expect, and this was distributed six thousand miles from their homes, in London, where the claims and proofs had to be submitted. From the ignorance and helplessness of the people, and the necessity of employing agents, many of whom were dishonest, probably not one-quarter of the allotment reached the rightful claimants. The blow fell chiefly upon the Dutch, who were the slaveholders of the colony. Many families were ruined, and some of them to this day have never regained their social position.

This unfortunate episode in South African history, followed by the attitude of the Government towards the vagrant blacks as well as raiding Kafir tribes that the colonists were not allowed to control or punish, led to the great trek of the farmers or Boers to the unknown and inhospitable regions of the Orange and Vaal Rivers, by which the colony lost thousands of its bravest citizens—the bone and sinew of the land. These people believed that they had been grievously wronged. They went forth, with bitterness in their hearts, to brave the perils of the wilderness rather than remain subject to England's colonial policy. The name of England to the ignorant, back-country Boer is still a synonym for oppression and injustice. To this period may be traced the beginnings of a race hatred which has been the hidden spring of South African woes. Often concealed and apparently outgrown, provocations trivial in themselves have brought it to the surface again and again to baffle the ablest and wisest of South African statesmen.

So much for the work of sentiment and

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philanthropy when, having one end in view and regardless of conditions, they usurp the functions of statecraft.

We pass over the only romantic chapter of South African history—the story of the trekkers and their struggles to establish themselves in their new land. We must note, however, that these pioneers of the veldt were no ordinary men. They were animated with the same indomitable spirit that the passengers of the Mayflower took to bleak New England, and they had the same simple faith in God as a protector. The first trekkers perished, but other waves of emigrants followed and made a permanent settlement, in spite of the hordes of disciplined savages that swarmed from the north and south to destroy them. We have only space to notice some of the salient events of this period of emigration—such as the side current of Boers into Natal, their deadly battles with the Zulus, their fight with the English for the possession of the only seaport, their final defeat by the latter, and their exodus from the land to join their brethren across the Vaal; the troubles between the natives and the colonists of the border; the establishment of the cordon of native States by the British authorities, under the advice of the missionaries, to create a barrier of defense both against the Boers and the nomadic Kafirs; the annexation of the Orange River Boers in 1848 to suppress troubles with the natives; the war with the Basutos, when, to keep in check this powerful tribe created by the British policy, the Transvaal Boers had to be propitiated by a formal grant of independence in 1852 at Sand River; the craven withdrawal of England from the Orange Free State, leaving the Boers and other settlers to fight their own battles with the Basutos—a struggle that ended so disastrously to the latter that they had to appeal for protection to England.

During the forty years following the first trek the colonization of South Africa went on rapidly. The period is characterized by bloody wars with the natives, from which the previous Dutch occupation was almost free. In the petty feuds between the Dutch and the natives probably not a hundred people were killed altogether—in a period covering a century and a half—but neither credit nor discredit attaches to this difference. The original Dutch settlers in the western province had not come in contact with the warlike Bantu tribes that at a later period overran the greater part of the country. This period was one of unrest for the Bantus. A fierce struggle for supremacy was going on among the tribes. Powerful States were rapidly formed, others were crushed, and the refugees driven westward or northward to reorganize and make trouble for their new neighbors. It will be noticed in the record that, though the English had innumerable feuds with the natives—the eastern border being the seat of a never-ending conflict—whenever the Dutch were engaged in a similar trouble they were held to be in the wrong, and if the Government interfered it was to protect the savages. This was due directly to the influence of the missionaries, whose interest in their wards blinded them to the faults of the latter, while they painted the transgressions of the Dutch in the blackest colors. The latter had no friends at court to defend them, to tell their side of the story. The missionaries have done noble work in South Africa, but it is doubtful if their good deeds are not more than offset by the mischief they unwittingly wrought during this period in alienating the two white races. Their activity in this work had a noble motive behind it—the protection of a weaker race—but it has borne bitter fruit.

The colonial policy prevailing at this time is remarkable only for its lack of consistency. There was no broad view taken of England's responsibilities. The imperial idea did not exist. Such advances as were made in this direction were due to individual enterprise tardily succored by the Government. The policy towards the Boers was weak and vacillating. To preserve the peace of the border the Government followed up and annexed the Orange River Boers, and then a few years afterwards abandoned them because the constant wars with the Kafirs made too great a drain upon the public purse. It gave the Transvaal emigrants their independence in 1852 in order to be free to fight Britain's late wards, the Basutos; and yet in 1877 it reannexed these Boers, though in doing so it took upon its broad shoulders the crushing of the Zulu nation, the greatest of the native States in Africa, and one that for thirty years had been

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friendly with the English. This annexation we will now notice. No chapter in South African history has led to more controversy.

The life on the veldt, which fostered a love of independence and developed individuality, was not calculated to make the Boer a good member of organized society. In the days of the trekkers a certain degree of co-operation for the common defense was an absolute necessity; but when the savages were finally driven beyond the Limpopo, even this organization was lost, and each individual acted as though his immediate family was an independent state. The attempt to organize a settled government was a failure. The Boer would pay no taxes for its support and would submit to no authority which he himself had created. In 1877 the country of the Transvaal Boers was bankrupt and in disorder from the rivalry of religious and political factions. Moreover, the country was menaced by powerful tribes both on the north and south. To the better-educated part of the people, a sprinkling of whom was English, the only safety seemed to be in annexation and the protecting arm of England. Most of the Boers themselves, if they did not favor the step, gave at least a sullen acquiescence. The country was annexed by proclamation, and a Commissioner was permanently stationed at Pretoria to represent her Majesty. The annexation has been condemned by an English historian as "scandalous," and yet so far as the Boers were concerned it must be regarded, on the whole, as a generous act. The country was bankrupt, disordered, and apparently barren of resources. Its great mineral wealth was unknown. Moreover, the task of subduing the powerful Zulus under Cetewayo, undertaken as one of the preliminary conditions, was a gigantic one, which cost England dearly in blood and treasure and should have earned some measure of gratitude from the defenseless Boers. The mistake was in the haste[1] and apparent greediness of the annexation, and in the failure to establish a liberal, sympathetic government, which was the only relief of the situation. Some formal expression of consent from the people ought to have been obtained. The apple was sure to fall when it was ripe. It was plucked green. To use the expression of a politician, the country should have been allowed to "stew a little longer in its own grease." In a few months more, under the menace of Cetewayo's organized legions and the pressure of internal disorders, an overwhelming majority of the people would have committed themselves to the step and been bound to support a government established with their consent. No such precaution was taken, and when the immediate dangers had passed, and Cetewayo's power had been broken, a party of opposition sprang up and grew like a mushroom in the night. The old love of independence reasserted itself, and hostility to the English united all the disaffected elements. This hostility was increased by a want of common sense and tact on the part of the Commissioner. Kruger, the most dangerous man to English supremacy, after a trip to England to protest against annexation, had accepted office under the Crown, and needed the stipend, because, like most of his countrymen, he was desperately poor. His office was taken from him and his energies turned against the English. The Government failed in its promise of helpfulness through the incompetence of its head. He made no effort to inform himself as to the sentiments and wants of the Dutch. In regard to the disaffection, he was blind to its significance, and treated it with contempt. No steps were taken to meet the storm which was coming, and the country was ablaze with insurrection while he was still sending out cheerful despatches. The war broke out in the autumn of 1880, and took England by surprise. The first news of the slaughter of British soldiers at Bronkerspruit was followed by the siege of the little garrisons scattered throughout the country.

The Governor of Natal, Sir George Colley, with an ill-conditioned force, attempted to relieve the beleaguered garrisons by invading the Transvaal, but the Boers took possession of the northern neck and kept him at bay. In the fighting the British were worsted in every encounter. It culminated in the disaster of Majuba, where a precipitous mountain was stormed by the Boers and a British force of about equal strength annihilated.

[1] In extenuation of this haste, it is claimed that there was a plot among the Boers to turn over the sovereignty of the country to Germany; but this is not generally credited.

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One of the most brilliant soldiers of the day, Sir George Colley, paid with his life for the blindness of the Pretorian Commissioner.

The subsequent history is well known. It is a curious and interesting fact that the present war has grown directly out of what the New York "Herald" declared at the time to be the most magnanimous act ever done by a powerful government towards a smaller state. The people of England, and especially the British army, longed to wipe out the stain of Majuba. The army seemed to hold the Boers in the hollow of its hand. Sir Evelyn Wood was within a few days' march of Majuba with an overwhelming force, Buller had already reached Cape Town, and Roberts, who had been appointed to the supreme command as in the present war, was on the way from England. The issue could not be doubted. The Boers were few; they had no artillery; a number of small British garrisons still held points in their territory. That it would have been a fiercely contested struggle is fairly certain. The Boers of the Orange Free State would have joined their kin as they have done in the present war, but compared to the latter its magnitude would have been insignificant. But at the critical moment the British Ministry cried "Halt." Cabinet secrets have been divulged since then, and we know now that there was a mixture of motives for this extraordinary policy. Negotiations begun before Majuba was fought gave a reasonable excuse for ignoring the disaster. As Mr. Balfour has said in a recent speech, it was done partly from magnanimity and partly from fear—fear that the whole of South Africa would be set ablaze with the horrors of civil war. We are free to think that it was magnanimity on the part of Gladstone and fear on the part of some of his colleagues that made them consent to the plan. We in America, with our admiration for the "Grand Old Man," are willing to believe that he made a terrible mistake, but we are not willing to believe that he was swayed except by the noblest motives. We imagine him saying, "We will not conquer this brave people. Our annexation of their country was a mistake. We thought they wished it, but it is evident they do not. We will give them back their internal independence and restore peace to South Africa. We will gain their good will, and in a little while the races will harmonize and there will be no more trouble in the country."

How has the result justified these hopes of one of the best and noblest men in the world? The brave but ignorant Boers took a different view. They had no means of forming a judgment beyond the narrow horizon of their own experience. As Balfour says, if the English could forget the element of fear and ascribe the policy wholly to magnanimity, the Boers were excusable in forgetting the magnanimity and ascribing the policy wholly to fear. They thought that they had fought England to a standstill, and that she had declined to renew the contest for fear of a worse defeat. From the ease with which they had beaten the British soldiers under Colley, they conceived a superiority of race. Every Boer was better and braver than a "Rooinek,"[1] and thus to a previous sentiment of dislike was added another even more dangerous to the peace of South Africa: a contempt for the fighting qualities of the rival race.

A common-sense moral can be drawn from this: magnanimity to an enemy, unless he recognizes it as such, is a mistake.

The struggle which was untimely suspended after Majuba, so far as military operations were concerned, has been going on ever since. The discovery of the gold fields in the Transvaal and the rush of foreigners to the Rand have hastened the march of events by bringing the races into irritating contact and creating issues upon which agreement was impossible. Between parties so far apart in political and economical development there was no common ground for concession or compromise. The race antagonism once created fixed the complexion of political parties throughout South Africa.

The Transvaal became the plague-spot from which spread the disease of unrest to all parts inhabited by the two races. In Cape Colony the Dutch and English have enjoyed for some years the benefits of constitutional government. All are equal before the law, and, but for the Transvaal question, the two races might have buried their differences in a common prosperity. That question has divided

[1] A contemptuous epithet or nickname for an Englishman in common use among the Dutch—meaning "red neck," in allusion to the sensitiveness of the Englishman's skin under an African sun.

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them in recent years—though there are many individual exceptions—into two hostile camps. At the present time, in the border districts, many of the Dutch are in arms against the Government, and the whole colony is rife with disaffection; and so it must be in all such cases where a race question enters into the conflict. The ties of kinship will always overpower the obligations of citizenship and loyalty. "Blood is thicker than water." This seems to be a law of human nature. When the present war broke out, the Orange Free State, with which England had no quarrel, joined the Transvaal without one backward look. The treaty between the two countries would not have dragged the Free State into war if it had not echoed the cry of their kinsmen for help.

Between the aspirations of the Boers of the Transvaal on the one hand, and England's pretensions to paramountcy in South Africa on the other, it has been a case of "irrepressible conflict" that sooner or later must end in an appeal to the God of battles. The campaign of Majuba was unfinished. Nothing was really settled by it. It was a chapter in a book, broken off abruptly, leaving the story—the question at issue—in suspense. The Boers have realized this more clearly than the English, and they have made extraordinary preparations for the coming trial. From a weak pastoral community they have grown in a few years into the greatest military power, in proportion to population, on the face of the globe. The wealth that has come to them through the exploitation of their mineral resources by the Uitlanders they have spent in building forts, in purchasing guns and munitions of war, and in hiring European experts to teach them gunnery and military engineering. It has been a settled belief among the more ignorant that they could whip England single-handed at any time and without these helps, but the leaders have left no stone unturned to insure success.

England, on the contrary, has been blind to the situation. She has allowed a great military power, intensely hostile to her, to grow up under her very nose. Thousands of rifles, hundreds of modern guns, and tons of ammunition have passed through her ports and been forwarded over her railways to the Transvaal, without exciting the slightest suspicion or even interest. Feeling secure in her great strength and pacific intentions, or absorbed in commercial matters, she has remained only half-conscious of what was going on. While the leviathan slept, her pygmy antagonist wrought and waxed strong and got ready for the fight.

The policy and plans of the Boer leaders have been clearly disclosed under the searchlight of war. General Joubert's letters to friends in Europe have shown the simple method of hoodwinking the British Intelligence Department. Moreover, when war was declared, and there was no longer anything to be gained by concealment, some of these leaders discussed their plans frankly with Uitlanders who were late in leaving the Rand, so that there is no longer any doubt as to certain salient facts.

The Boers had determined to repudiate the Convention of 1884 and declare their absolute independence at the first favorable opportunity—that is, when England was embarrassed by some European complication, and could not devote her energies to Africa. If war resulted, the Boers intended to invade Natal and reduce that province before sufficient troops could be assembled for its defense. Kimberley, with its diamond-mines, was also to be wrested from the British and restored to its rightful owner, the Free State. How nearly this programme was carried out in the present war every one knows. That the Boers expected valuable help from their Dutch brethren in Cape Colony is also evident; but to what extent there was an organized conspiracy against English rule, and how far, if at all, the Africander Bond shared the aspirations and plans of the Boers, is not clear. For my own part, I incline to Mr. Bryce's opinion that there was no such concert as to justify the term conspiracy.

However this may be, eight months ago not a prominent Englishman in Africa or elsewhere believed a war possible—for one reason, the odds seemed too great; while every Boer leader in the Transvaal knew that unless England proved craven it was inevitable—but the time was not ripe then. The favorable moment had not come. England was free-handed. The Boers must complete their preparations as far as possible, and must have water and

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grass for their ponies to enable them to take the field. The autumn would bring these advantages, and likewise gales on the Atlantic to cripple the English transports. So they sparred for time in the negotiations till the proper hour had come, when they had more to lose than to gain by delay, and then threw down the gauntlet.

England had been outwitted once more. She had to accept the challenge and enter upon a contest the magnitude of which in the beginning she had no conception of. She is now paying in blood and treasure for some of her past mistakes. But no one can say that she is not nobly making the sacrifice. She has awaked at last, and not a moment too soon. A little more delay, a little more blindness, and her South African empire would have been lost to her forever.

Whatever may be our admiration for and sympathy with the brave Boers, we must not forget that the present is a struggle between progress and mediævalism. England's cause is the cause of modern civilization, of all that marks our advance in freedom, justice, and political altruism for the last hundred years. God be with her, for there is much at stake.

Character and Success

By Theodore Roosevelt

A YEAR or two ago I was speaking to a famous Yale professor, one of the most noted scholars in the country, and one who is even more than a scholar, because he is in every sense of the word a man. We had been discussing the Yale-Harvard football teams, and he remarked of a certain player: "I told them not to take him, for he was slack in his studies, and my experience is that, as a rule, the man who is slack in his studies will be slack in his football work; it is character that counts in both."

Bodily vigor is good, and vigor of intellect is even better, but far above both is character. It is true, of course, that a genius may on certain lines do more than a brave and manly fellow who is not a genius; and so, in sports, vast physical strength may overcome weakness, even though the puny body may have in it the heart of a lion. But in the long run, in the great battle of life, no brilliancy of intellect, no perfection of bodily development, will count when weighed in the balance against that assemblage of virtues, active and passive, of moral qualities, which we group together under the name of character; and if between any two contestants, even in college sport or in college work, the difference in character on the right side is as great as the difference of intellect or strength the other way, it is the character side that will win.

Of course this does not mean that either intellect or bodily vigor can safely be neglected. On the contrary, it means that both should be developed, and that not the least of the benefits of developing both comes from the indirect effect which this development itself has upon the character. In very rude and ignorant communities all schooling is more or less looked down upon; but there are now very few places indeed in the United States where elementary schooling is not considered a necessity. There are any number of men, however, priding themselves upon being "hard-headed" and "practical," who sneer at book-learning and at every form of higher education, under the impression that the additional mental culture is at best useless, and is ordinarily harmful, in practical life. Not long ago two of the wealthiest men in the United States publicly committed themselves to the proposition that to go to college was a positive disadvantage for a young man who strove for success. Now, of course, the very most successful men we have ever had, men like Lincoln, had no chance to go to college, but did have such indomitable tenacity and such keen appreciation of the value of wisdom that they set to work and learned for themselves far more than they could have been taught in any academy. On the other hand, boys of weak fiber, who go to high school or college instead of going to work after getting through the primary schools, may be seriously damaged instead of benefited. But, as a rule, if the boy has in him the

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right stuff, it is a great advantage to him should his circumstances be so fortunate as to enable him to get the years of additional mental training. The trouble with the two rich men whose views are above quoted was that, owing largely, perhaps, to their own defects in early training, they did not know what success really was. Their speeches merely betrayed their own limitations, and did not furnish any argument against education. Success must always include, as its first element, earning a competence for the support of the man himself, and for the bringing up of those dependent upon him. In the vast majority of cases it ought to include financially rather more than this. But the acquisition of wealth is not in the least the only test of success. After a certain amount of wealth has been accumulated, the accumulation of more is of very little consequence indeed from the standpoint of success, as success should be understood both by the community and the individual. Wealthy men who use their wealth aright are a great power for good in the community, and help to upbuild that material national prosperity which must underlie national greatness; but if this were the only kind of success, the nation would be indeed poorly off. Successful statesmen, soldiers, sailors, explorers, historians, poets, and scientific men are also essential to national greatness, and, in fact, very much more essential than any mere successful business man can possibly be. The average man, into whom the average boy develops, is, of course, not going to be a marvel in any line, but, if he only chooses to try, he can be very good in any line, and the chances of his doing good work are immensely increased if he has trained his mind. Of course, if, as a result of his high-school, academy, or college experience, he gets to thinking that the only kind of learning is that to be found in books, he will do very little; but if he keeps his mental balance —that is, if he shows character—he will understand both what learning can do and what it cannot, and he will be all the better the more he can get.

A good deal the same thing is true of bodily development. Exactly as one kind of man sneers at college work because he does not think it bears any immediate fruit in money-getting, so another type of man sneers at college sports because he does not see their immediate effect for good in practical life. Of course, if they are carried to an excessive degree, they are altogether bad. It is a good thing for a boy to have captained his school or college eleven, but it is a very bad thing if, twenty years afterwards, all that can be said of him is that he has continued to take an interest in football, baseball, or boxing, and has with him the memory that he was once captain. A very acute observer has pointed out that, not impossibly, excessive devotion to sports and games has proved a serious detriment in the British army, by leading the officers and even the men to neglect the hard, practical work of their profession for the sake of racing, football, baseball, polo, and tennis—until they received a very rude awakening at the hands of the Boers. Of course this means merely that any healthy pursuit can be abused. The student in a college who "crams" in order to stand at the head of his class, and neglects his health and stunts his development by working for high marks, may do himself much damage; but all that he proves is that the abuse of study is wrong. The fact remains that the study itself is essential. So it is with vigorous pastimes. If rowing or football or baseball is treated as the end of life by any considerable section of a community, then that community shows itself to be in an unhealthy condition. If treated as it should be—that is, as good, healthy play—it is of great benefit, not only to the body, but in its effect upon character. To study hard implies character in the student, and to work hard at a sport which entails severe physical exertion and steady training also implies character.

All kinds of qualities go to make up character, for, emphatically, the term should include the positive no less than the negative virtues. If we say of a boy or a man, "He is of good character," we mean that he does not do a great many things that are wrong, and we also mean that he does do a great many things which imply much effort of will and readiness to face what is disagreeable. He must not steal, he must not be intemperate, he must not be vicious in any way; he must not be mean or brutal; he must not bully the weak. In fact, he must

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refrain from whatever is evil. But besides refraining from evil, he must do good. He must be brave and energetic; he must be resolute and persevering. The Bible always inculcates the need of the positive no less than the negative virtues, although certain people who profess to teach Christianity are apt to dwell wholly on the negative. We are bidden not merely to be harmless as doves, but also as wise as serpents. It is very much easier to carry out the former part of the order than the latter; while, on the other hand, it is of much more importance for the good of mankind that our goodness should be accompanied by wisdom than that we should merely be harmless. If with the serpent wisdom we unite the serpent guile, terrible will be the damage we do; and if, with the best of intentions, we can only manage to deserve the epithet of "harmless," it is hardly worth while to have lived in the world at all.

Perhaps there is no more important component of character than steadfast resolution. The boy who is going to make a great man, or is going to count in any way in after life, must make up his mind, not merely to overcome a thousand obstacles, but to win in spite of a thousand repulses or defeats. He may be able to wrest success along the lines on which he originally started. He may have to try something entirely new. On the one hand, he must not be volatile and irresolute, and, on the other hand, he must not fear to try a new line because he has failed in another. Grant did well as a boy and well as a young man; then came a period of trouble and failure, and then the Civil War and his opportunity; and he grasped it, and rose until his name is among the greatest in our history. Young Lincoln, struggling against incalculable odds, worked his way up, trying one thing and another until he, too, struck out boldly into the turbulent torrent of our National life, at a time when only the boldest and wisest could so carry themselves as to win success and honor; and from the struggle he won both death and honor, and stands forevermore among the greatest of mankind.

Character is shown in peace no less than in war. As the greatest fertility of invention, the greatest perfection of armament, will not make soldiers out of cowards, so no mental training and no bodily vigor will make a nation great if it lacks the fundamental principles of honesty and moral cleanliness. After the death of Alexander the Great nearly all of the then civilized world was divided among the Greek monarchies ruled by his companions and their successors. This Greek world was very brilliant and very wealthy. It contained haughty military empires, and huge trading cities, under republican government, which attained the highest pitch of commercial and industrial prosperity. Art flourished to an extraordinary degree; science advanced as never before. There were academies for men of letters; there were many orators, many philosophers. Merchants and business men throve apace, and for a long period the Greek soldiers kept the superiority and renown they had won under the mighty conqueror of the East. But the heart of the people was incurably false, incurably treacherous and debased. Almost every statesman had his price, almost every soldier was a mercenary who, for a sufficient inducement, would betray any cause. Moral corruption ate into the whole social and domestic fabric, until, a little more than a century after the death of Alexander, the empire which he had left had become a mere glittering shell, which went down like a house of cards on impact with the Romans; for the Romans, with all their faults, were then a thoroughly manly race—a race of strong, virile character.

Alike for the nation and the individual, the one indispensible requisite is character—character that does and dares as well as endures, character that is active in the performance of virtue no less than firm in the refusal to do aught that is vicious or degraded.

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The Things Surely Believed[1]

By Lyman Abbott

. . . Those things which are most surely believed among us.—Luke i., 1.

I PROPOSE to speak to you on "those things which are most surely believed among us," because it seems to me that in our time, and perhaps in all times, the Church has laid too much stress on the things which are not most surely believed among us.

The world has made its progress in religious truth, as in all truth, by debate and discussion. Some new prophet has arisen with some new view of truth; perhaps he has been a true prophet, perhaps he has been a false prophet; but he has had some new view of truth, or perhaps some new error, to proclaim. How shall we find out whether it be truth or error? There is no way but to subject it to a battle. In such battle a great many errors have perished and been buried, and a great many truths have shown their vitality by surviving the onslaught of enemies and living through the ages. So it has come to pass that we have had a great many debates about the things doubted among us. Questions respecting the organization and structure of the Church; concerning the nature and inspiration of the Bible; concerning the form and method of worship; concerning divine sovereignty and human free will; concerning the attributes of God and his tri-personality; concerning the problem how it is that Jesus Christ saves the world—these and kindred questions have been debated over, until at last men outside the Church have been almost inclined to say, Tell me what Christianity is, and then I will tell you whether I accept it or not; but now, with so many sects quarreling among themselves, how can I know? What, then, I want to put before you are those things surely believed among us; the things that belong to us all—to the Roman Catholic and to the Protestant, to the Calvinist and to the Arminian, to the liberal and to the orthodox, to the progressives and to the reactionaries; the things that belong to us all, that we are sure of. They are fundamental, and they are far more vital than the things we debate about.

In the first place, then, it is surely believed among us that we are living in a world of moral order. That we are living in a world of physical order, the whole world, scientific and religious, believes; that there are certain great natural laws is universally believed; and that these laws are unalterable and irrefragable, that they always exist and that they always have existed, and that they are never violated or set aside—this is what science teaches; and if scientific men object to miracles and to what is called the supernatural, it is because they object to anything which indicates a physical disorder in the world. The Church also is coming more and more to recognize the fact that there is no physical disorder in the world, that the world is governed by physical law. Similarly, the universal Church—Roman Catholic and Protestant, Calvinist and Arminian, liberal and orthodox, conservative and progressive—all believe that we are living in a world of moral order; in a world in which there are great moral laws, and those laws absolute and inviolable. It is true that we are also living in a world of free will; that we are living in a world of men who can violate those laws at their peril; but we believe, and we all believe, that these moral laws are God's laws, and that no man and no nation can violate them with impunity. If we dare stand for the right, though we stand alone, if we have any courage in an unpopular cause, it is because we believe with Frederick Douglass that one with God is a majority; because we believe that there is a moral order, and that he who stands on the side of that order will eventually have victory inscribed upon his banners.

Believing in a moral law and a moral order, we believe in a moral Lawgiver and a moral Orderer. We all believe in God. Not in gods, but in God. This seems alphabetic; but we forget that the

[1] Sermon preached in the Old South Church, Boston, Mass., February 25, 1900, and repeated in Pilgrim Congregational Church, Madison Avenue and One Hundred and Twenty-first Street, New York, March 4, 1900. Delivered extemporaneously, reported by Henry Winans, and revised by the author.

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time was not so long ago when men believed in a multiplicity of gods; we forget that there are regions of the earth to-day in which men believe in a multiplicity of gods. We believe in one God, and a righteous God who demands righteousness of his children. We all believe in him—Roman Catholic and Protestant, conservative and liberal; in this belief we are of one mind. We believe with Herbert Spencer that there is an Infinite and Eternal Energy from which all things proceed; we believe with Matthew Arnold that there is a Power not ourselves that makes for righteousness; and we believe more than they have affirmed—that this Infinite and Eternal Energy, this Power that makes for righteousness, is a power that thinks and feels and wills. We believe, in other words, in a personal God, an Infinite and Eternal God, underlying all phenomena, whether physical or moral, ruling the nations of the earth, ruling the world itself.

We believe, further, that this God, this Lawgiver, this moral Orderer, this one from whom all physical order proceeds—we believe that he is in his world. We do not locate him at a distance; we do not believe that he lives in some central star far away. No Christian any longer believes in what I may call an absentee God. The absentee God was a popular conception at the beginning of this century. But atheism has gone, polytheism has gone, and deism has gone; they are all gone; there is no more of them. We believe in a God who is here to-day as much as he ever was in his world; in America as truly as in Palestine; among American people as truly as among Israel; a God who guides and directs the nations to-day as truly as he ever guided and directed the nations in olden time. We all believe in a present and living God. We all believe in this One Hundred and Thirty-ninth Psalm:

> Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me.

The world did not believe in that when those words were written. They believed in provincial gods: one god for Greece, another god for Rome; one god for Palestine, another god for Phœnicia. Now the whole Christian Church believes in one God, who is in all the universe. As the ether, the medium through which the light travels, making the light itself possible through all the universe, as gravitation binding the universe together, binding the moon to the earth, binding earth and moon and planets to the sun, and binding the sun and planetary system to some other central sun—as this gravitation and ether is everywhere, so God is universally present in all the universe. As my soul is universally present in all my body, so is God universally present in creation; so that in all eternity you or I cannot be nearer to this God than you are at this very moment sitting in your seats in this church. This is fundamental in our faith—Catholic and Protestant, conservative and radical, orthodox and liberal, Calvinist and Arminian—there is not one of us who does not believe in God—a present God, a living God.

Therefore we believe in communion between God and ourselves. We believe in prayer—that is, man talking to God; and we believe in inspiration—that is, God talking to man. The ancient Cretans made an image of Jove without ears, for they said, It is a shame to believe that God would hear the talk of men. We do not believe in an earless God, nor in earless man; we believe that we can talk to God, and that he can talk to us; we believe that we can talk to him better than we can talk to any one else. I shall talk to you for half an hour in this service, and, according to all my experience in the past, some of you will go away thinking I have said something different from what I want to say. Perhaps it will be your fault, perhaps it will be mine. I cannot talk to you without misrepresenting myself; but I can talk to God and not misrepresent myself. There are things you and I can say to him we cannot say to our dearest friend. There is not one of us who would dare unroll the record of our whole life within, and ask any man to hear it all. No father would want his child to read all his thoughts; no husband would want his wife to read all his thoughts; and I think few wives, probably, would be willing

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that their husbands should read all their thoughts. But there is One to whom we are absolutely open and by whom we are altogether known, and, when we cannot interpret ourselves, we can simply say, like the Psalmist of olden time: "Search me, and prove me, and see if there be any evil way in me, and lead me in the way of life everlasting." We can talk to Him. Do we really believe it? I do not know—perhaps not; but we profess to believe it. It is in our creed; it is sometimes in our conscious faith also.

How, in the presence of this splendid fact that to the One who has made the universe and who rules the universe, who is the author of all physical laws which govern the outer world and all moral laws which govern the inner world, that to Him you and I can talk; that to Him we can carry our cares and our perplexities, our burdens and our temptations, our joys and our victories, and that He hears and understands better than any one else understands them—how, in the presence of this, vanish all the distinctions about forms of prayer! Some of us climb to the throne of God on stones worn, as Longfellow says, by the knees of the centuries, and some of us wing our way to the throne of God as the birds fly upward, no bird ever flying in the pathway of any other bird; and some of us in Quaker meeting-house sit still, while in the silence of our mind God hears us; but whether we pray with a prayer-book, or pray with a minister's interpretation, or pray only in the silence of our own hearts, whether we pray in church or closet, we believe that we can talk to the Eternal and that he hears and he cares.

For we also believe that he answers us. Savonarola said that we are so busy talking to God that we have no time to listen to him. I am not sure that it is in talking to God we Americans are so busy that we have no time to listen to him. But we are so busy in daily vocations that we do not listen; nevertheless we believe that we can hear him if we listen. As I look over this audience of strangers, wholly unknown to me, I am sure there are those who have gone down into the valley of the shadow of death and bidden good-by to some loved one, and come back with a strange, sweet gladness in their hearts because God has spoken to them; I am sure that there are others who have wrestled with a great temptation, and it has thrown them once, twice, thrice, and at last they have laid hold on a prayer-hearing God, and they have been lifted up and put on their feet again, and gone on rejoicing, though they did not know how the hand was laid on them or how they found their way to their feet again. We believe that the God who spake on Sinai, and who sang to David, and through David speaks to human hearts—we believe that he sings in human experiences to-day. We believe with Tennyson—

> Speak to Him thou, for He hears, and Spirit with Spirit can meet;
> Closer is He than breathing, and nearer than hands or feet.

We believe with Faber that our "God is never so far as even to be near." And we all believe it: the Roman Catholic believes it, the Protestant believes it, the Unitarian believes it, the orthodox believes it, the Calvinist believes it, the Methodist believes it, the progressive believes it, the conservative believes it—we all believe that the ladder which Jacob saw in his dreams is not a dream ladder, but a real one, and our prayers climb with laggard feet up the ladder, and the angels run nimbly down with God's bestowing.

We believe, and we all believe, that this God, to whom men can address themselves, and who answers them by inspiration—that this God is manifest in human history in two great organized manifestations. We believe, and we all believe, that he is manifested in this Bible. We differ a great deal in our opinion about the Bible. Some of us believe that it is a collection of infallible writings, written by amanuenses, who wrote at dictation; some of us believe that it was written by fallible men, who have written here the record of their climbings after God, and whose search after God and discoveries of God we find with all the stumblings and all the errors of humanity. And between these two views there is a great variety of opinion, from the one extreme to the other. Some of us believe that while the great human race lay in the valley below, now and again some Moses, some David, some Isaiah has come down from the mountain-top, bringing what God has written as with his own finger; some of us believe that in this book we can see how

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a nation itself climbed the ascent to God, and how it strayed to the right hand and to the left, and how it blundered and stumbled all the way on, and how we are brought nearer to God because we trace the records of souls climbing to God through difficulty and darkness. But whether we believe the one or the other, whether we are conservative or progressive, we believe that in this book there is a true unveiling of God in human experience, a true disclosure of God in the hearts and the lives of men, and through their speech and through their recorded revelation of that which God has revealed to them we find our way to God. We do not take the book in the place of God; we take it as a light to lead us to God.

And while we believe, and all of us believe, with different degrees of faith if you will, certainly in different forms of faith, that the Bible is indeed a true unveiling of God, we also believe, and we all believe, in the Church of God. We differ in our judgment respecting its character and constitution. Some of us think it was founded on Peter, some of us think it was founded on the Twelve Disciples, some of us think it was founded on a dogma or a doctrine or a philosophy, some of us believe that, like the home and the State, it is founded on human nature, that because men are religious they will and must unite in religious life and for religious work. Some of us believe that it is a great organized army, and some of us believe that it is a great unorganized fellowship. But, whatever our interpretation of the Church, or of its form of government, or of its forms and its orders, we believe in the Church of God. The grandest river in the world has no banks; it rises in the Gulf of Mexico; it sweeps up through the Atlantic Ocean along our coast; it crosses the Atlantic, and spreads out in great, broad, fan-like form along the coast of Europe; and whatever land it kisses blooms and blossoms with the fruit of its love. The apricot and the grape and the fig are the witness of its fertilizing power. It is bound together by the warmth of its own particles, and by nothing else. So from that time when the Christ rose from the dead, through time this stream has flowed, marked by no bounds, set off by no lines of demarcation: the great body of men and women who have loved God, who have followed Christ and have been loyal to him, and through whom something of his love has been manifested on the earth. I know the faults and follies of the Christian Church; I know its history and the shame of that history; I know the cruelties it has perpetrated. But the cruelties of conscience are better than the cruelties of greed and of ambition, and, in spite of all, this Church is the noblest of all human fellowships, bound together by that love which is the bond of perfectness, a true spiritual brotherhood.

We also believe—all of us, Roman Catholic and Protestant, orthodox and liberal, conservative and progressive—we all of us believe that God has manifested himself to man in the one incomparable life of Jesus of Nazareth. To the birth of Jesus all pre-existing history points; from the birth of Jesus all modern civilization dates; around the character of Jesus, and from it, all the light of the world scintillates. There is a famous picture by one of the old masters in which Jesus is presented cradled in the manger, and the light that lights the picture, and the only light, comes from the sleeping infant. Realism scoffs at such a portraiture, but the artist has told truly the history of the last eighteen centuries.

We differ, and widely differ, in our estimates, our psychological estimates, of Jesus Christ. Some of us are very sure what was his relation to the Eternal and the Infinite, and are sure they can define it in exact words; some of us are equally sure what was not his relation to the Infinite, and think they can define with equal accuracy what that relationship was not—they can define it in negative terms; and some of us—I am one of that number—think it undefinable. I read the life of a Dante, a Shakespeare, or a Wagner, and I am mystified, perplexed; I do not know what genius is; I only know that through some men vistas of art, of literature, of music, are opened that never were opened by others. I stand before the cradle of the babe just born, amazed, perplexed, puzzled; how he came, whence he came, I do not know. I stand before myself, puzzled most of all, knowing myself least of all, and perplexed by the surprises which I furnish to myself. And then I come to this one transcendent

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figure who not only spake as never man spake, but lived as never man lived. I bow before him in reverence; I refuse to attempt to classify him or state what is his relation to the Infinite and the Eternal; it is enough for me that, as I look at him, I say, "This is the man that I want to be," and "This is the character above all other characters I love and I reverence. In him I see what God is; in him I see what man is to become." A Christian is Christ's man, and no man is Christ's man who does not recognize Christ, in some sense, as both Lord and Saviour; who does not look upon him as the Lord whom he wishes to follow, who does not look upon him as the Saviour by whose help he will be able to follow to the end. We differ in our estimates, our theologies, our philosophies, but when we come to Christ's command, "Follow me," we all agree in saying, "Yes, lead on, we will try to follow thee;" and when we come to that other saying of his, "Ye believe in God, believe also in me," we reply, and we all reply, "Yea, Lord, we do believe in thee." We who believe that there is a moral order, we who believe that there is a moral Orderer, we who believe that the channel of communication is free and open between the human soul and God, we who believe that that channel of communication can be seen even by dull eyes in the Bible and the Church—we believe that this God has been made clear to men in the only way in which God can be made clear to men—in a human experience filled to the full with the divine life.

And we all believe, Protestant and Catholic, liberal and conservative, orthodox and Unitarian—we all believe, if we are truly Christ's men, that Christ was in life for a purpose, and we accept Paul's definition both of Christ and of his purpose: "God was in Christ reconciling the world to himself."

Atonement—what does it mean? It means at least this: God and man made at one. And this is what we all desire for the world, this is what we all believe God desires for the world, this is what we all are endeavoring to accomplish for ourselves and for the world. If you could dream that the planets should start from their orbits and career off into space, blindly rushing into night and winter, and in danger of colliding with one another, and you were asked how to restore order again, what would you do? Would you try in some way to show them how, rushing through space, they could avoid collision? or would you bring them back to the central sun, and say, Order is to be found only in circling around that sun? If children of a family quarrel, what will you do? Point them to the mother's love, and bring them back to the mother love and to the home circle; in the common love for the loved mother and in the common love for the loved home they will learn to lay aside their quarrels and to love one another.

And so the office of Christianity is not merely to teach segregated humanity how to live in peaceful relations with one another, it is to teach all humanity how to center round about God, it is to teach all men to come back to their one Father and their one home, and in this unity with God find unity with one another. We all believe this; the Roman Catholic believes it and the Protestant believes it, the Calvinist and the Methodist believe it, the orthodox believes it and the liberal believes it; we all believe that the secret of life is unity with God through our Lord Jesus Christ. That he has come, that he has lived and suffered and died and risen from the dead, not merely that he might show us what kind of being God is, not merely that he might show us what kind of men men ought to be, but that he might bring men to God, and so bring them together into one great brotherhood: this is our universal faith.

Such are some of the things, the essential things, the fundamental things, that are most surely believed among us. We believe in a moral order; we believe in a God who will victoriously establish that moral order; we believe in a God who has direct communication with his children, through prayer we speaking to God, and through inspiration God speaking to us; we believe that something of him is to be seen in the Bible and something of him is to be seen in the Church, but most of all is he to be seen in the face and person and life of Jesus Christ; and we believe that in Jesus Christ he has come into the world that he may bring the world to himself, that all men may love him and all men may love one another, and he may by love establish one great

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family of man by establishing one unbroken Fatherhood of God.

Members of this church of Christ, I have tried to put before you to-day the message and mission which it seems to me God has given to you. It is to bear witness to this fundamental faith of a present God, a living God, a revealed and witnessed God, a loving and a redeeming God. After his resurrection Jesus Christ appeared before the disciples, breathed upon them, and said to them, "Receive ye the Holy Spirit. As the Father hath sent me into the world, so send I you into the world." Christian brethren of this and of other churches, gathered under this roof, not as in a Protestant church or a Congregational church or a conservative church, but as in a Christian church, I would God that again you might feel the Master's breath on you, and again you might hear from him the message, "As the Father hath sent me into the world, even so send I you into the world," and might go out from this simple discourse on the "things surely believed among us," with a new inspiration and a new purpose to live as he lived, teaching truth as he taught it, living the life of love as he lived it, manifesting the glory of God in your smaller circle as he has manifested it in the long lines of history, and bearing yourselves, on your own shoulders and by your own suffering, something of the burden of humanity, that you also might be with him sin-bearers.

Village Improvement Among the Negroes

By R. L. Smith

[The author of this article is a member of the Texas Legislature, and is probably the only negro representative in this country who has been elected by a constituency in which the whites form a majority. The work done by Mr. Smith in building up and extending the village improvement societies here described was the occasion of the marked favor with which he is regarded by the white people of his district. His election, and subsequent re-election by an increased majority, are rightly regarded by Booker T. Washington as one of the most hopeful signs of the advancement of his race in the regard of their former masters.—THE EDITORS.]

SOME ten years ago I read in the "Youth's Companion" of the work of the Village Improvement Societies of the North. I was immediately impressed with the immense educative influence of such an organization.

If the people of the North, who might justly be termed "the heir of all the ages," felt the need of improvement in their home environment, how much more necessary was something of the kind for a people that had just come out of the house of bondage, the background of whose lives was centuries of savagery and oppression! There was an irresistible impulse to attempt to get the common negro to change his home life, to broaden his ideal, doing it himself, without outside aid and with outside direction only, by utilizing the resources and opportunities at hand. If this could be done, here was a distinct gain for Christian civilization.

With this in view, a meeting was announced at the village church in Oakland, Texas, where I had settled as a teacher. A Village Improvement Society, the first of its kind among my race, was organized, with fourteen members. This was in December, 1889. We agreed to "stimulate our members who were homeless to purchase homes, and to urge those already possessed of homes to improve and beautify them; to purchase those things that are absolutely necessary for the comfort of our families; to set our faces against and unite our forces in fighting those evils which debase our character and destroy our homes, the principal of which are gambling, intemperance, and social impurity; to repair our highways and keep them in order; to refrain from spending our time and money upon foolish and harmful projects; to plant suitable shade-trees and shrubbery, and in general to bring up our homes and home life to the highest American standard compatible with our income.

We went to work with considerable enthusiasm. Shade-trees were set out; roads repaired; rose-bushes were planted; some few homes whitewashed; but at the end of the year the financial condition of the members was such as to make the

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purchasing and beautifying of homes "the baseless fabric of a dream," and yet the need for better homes never appeared more pressing than at the close of this first year of practically resultless effort.

This led me to study the causes which made penury and want the normal condition of the masses. I found the chief obstacle to improvement to be the infamous Credit or Crop Mortgage system, by which the poor people of the South are almost as enslaved as they were "before the war." Credit prices ranged anywhere from fifty per cent. to five hundred per cent. above cost. The negro, improvident and thoughtless, was in the hands of a class that calculated, almost to a pound, his productive capacity, and then gave him credit up to this estimate and occasionally beyond it. The small farmer of the race did not, as a rule, raise such supplies for his own use as he could, and there was no appreciable surplus of any product for sale except watermelons and cotton.

It became necessary, therefore, for me to reorganize the society, which I did, substituting the name Farmers' Improvement Society for Village Improvement, because, as will be readily seen, there could be little improvement without a change of business methods. The four following planks were added to the one already quoted, which was made the fifth in the platform:

1. To abolish the credit system completely, or as much as lies in our power. This object can be best accomplished by raising, as far as possible, all our supplies at home, and by purchasing what cannot be so raised for cash.
2. To discuss topics of interest to farmers, and thereby create, encourage, and foster an intelligent and lively interest in improved methods of farming; to practice economy; to obtain such information as shall lead us to improve and diversify our crops. The better to accomplish this purpose, prizes of money or other valuable consideration may be offered for the best improved field and garden crop, dairy products, or live stock.
3. To co-operate in purchasing supplies and in selling our products whenever desirable or practicable.
4. To aid each other in sickness and in death, for which purpose a fund raised by regular monthly dues, not to exceed ten cents per month, shall be collected and held sacred, being subject to expenditure for no other object whatsoever.

The object in having a sick and death benefit fund was to induce those who could not be reached otherwise to come over and take the other four planks along with this one. Results have proved the wisdom of this course.

The effect of simple obedience to this pledge was magical. In five years our community was completely transformed. We erected a two-story school-house at a cost of more than a thousand dollars, tasteful homes replaced the old shanties, wire fences gave place to pickets, commodious dwellings of from four to eight rooms were built, plants for the house and yard were secured, great attention given to education; sobriety, chastity, and thrift became the rule. In short, the community had become intelligent, progressive, and refined. We enjoyed an excellent local reputation. It became impossible to distinguish the homes of the blacks from those of the whites, and that, too, though we live principally on opposite sides of the village.

The next suggestion that came to me was, If this is good for us, why not for our neighbors? So in other communities I began to preach this gospel of the second emancipation, the people eagerly heeding. To-day there are eighty-six branch organizations, with 2,340 members.

These people average in taxable property two hundred and seventy dollars, which is more than the average taxable wealth per capita of the whites. The part that this organization took in bringing about this and other desirable changes in the condition of this group will be shown further along in this article. The branches meet annually in "convocation," one delegate being allowed for every twenty-five members or fraction thereof.

Out of this movement has grown a fair, which serves as a great object-lesson to both black and white, and which has exerted a great influence in promoting "an era of good feeling" between the races. The attendance of the whites is large.

Another movement of immense significance is the formation of Woman's Barnyard Auxiliaries, composed of members of the gentler sex who make a specialty of eggs, poultry, and butter for market, and the rearing of improved swine. They are expert gardeners, and, combining industry with intelligence, form a most pleasing and hopeful feature of this work.

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They are scattered in twelve counties, while the Improvement Societies are in more than twenty. The organization is affiliated with Booker Washington's Tuskegee Conference, at which I have represented it for the past four years. It is but just to state that this work has cost no one a cent, I having at no time asked or received any compensation for my services.

The statistics of two groups relative to growth in property will no doubt be of interest. Not quite ten years ago—a year after we had organized, and when the membership was practically what it is to-day—there were (January, 1891):

Heads of families	30
Owners of property	11
Number of acres	490
Number of acres unencumbered	180
Number of improved town lots held by members	3

Upon only one of these lots was there a building that could be called comfortable.

In October, 1899, this branch reported:

Heads of families	32
Owners of property	30
Number of acres	1,225
Value of the same	$24,000
Number of acres without encumbrance	967
Number of improved town lots	14

The increase in number of property-owners was 172 8-11 per cent.

The gain in acres was over 170 per cent. The gain in village lots as to number was 466⅔ per cent.; as to value, from almost nothing to thousands of dollars.

In 1891 there were 180 acres free from encumbrance; in 1899 there were 967 acres—a gain of over 500 per cent.

Now, lest there might arise some doubt as to any general development at all analogous to that of the original group at Oakland, I shall quote from the annual report of another group organized a little more than three years ago on a plantation four miles south of Columbus, the county seat of Colorado County. This branch was organized in April, 1896, with 32 members; heads of families, 15; number of acres owned, 15. In October, 1899, this branch reported:

Heads of families	32
Number of members	67
Number of acres owned	655
Paid on the same	$1,040

This was the work of three years. In September, 1896, Mr. W. H. Isaacs and myself visited these people and carefully explained to them the immense advantage it would be to them and to the race to own a home and do away with the credit system. I recall an illustration used by Mr. Isaacs in an effective speech, which I shall take the liberty of using, because it sets forth very clearly the evil of the system and our style of getting it before the people. The meeting was held in a schoolhouse, and at his request I drew two jugs on the blackboard, of exactly the same size, the one being the credit jug, and the other the cash jug. They were both for molasses. "Now," said the speaker, "this jug, gentlemen," pointing to the credit jug, "I have filled up time and again, and each time it cost me $1.40 on credit; but the same jug can be filled and is filled with the same kind of molasses, bought for cash and in large quantities under the co-operative system, for 40 cents. Now," said he, "the difference between filling one two-gallon jug with molasses on credit and for cash amounts to a tax of two and one-half gallons for every gallon you get; and, gentlemen, in the two and a half gallons thrown away under the credit system, there are homes for you, fine farms, horses and buggies, musical instruments, schools, and churches."

That year this group saved $105 with which to lay in supplies under the co-operative movement. They increased this amount each year, until in December, 1899, in addition to what they had raised themselves, they bought last December over $600 worth of supplies for 1900. The average indebtedness for supplies fell from over $70 in 1896 to $15 in 1899.

They had saved up and paid in the last year more than $1,000 for land, buying 640 acres, and had supplied themselves for the year. They had also provided a fund for sickness and death of over $130.

Our last annual meeting disclosed the fact that this gradual transformation was going on in eighty-six different communities; that at the present they were buying, and had largely paid for (indebtedness 30 per cent.), 46,000 acres of land, mostly black-land prairie and river and creek bottom land, and *assessed* at ten dollars per acre and upwards in most counties. The live stock included over 5,000 milch and work cattle, more than 2,000 head of mules and horses, and 7,000 hogs, besides

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pigs and poultry in great numbers. The probable value of this stock was returned as $165,000, making an aggregate taxable value of $635,000 outside of any household effects that are listed for taxation, such as watches, musical instruments, etc. At the same time an investigation was had as to the tendency to crime among the membership, and the very satisfactory showing was made that the organization had furnished no grist whatever for the penitentiary mill to grind.

The question of forethought and thrift as sanitary agents may well be included in this article. The death-rate has averaged a fraction more than two per thousand, and while it must be acknowledged that the membership may be classified as "selected lives," yet the age runs from sixteen to eighty and upwards, and no medical examination is required. There seems to be no question that to promote habits of thrift, industry, and economy, and to enlarge and heighten the ideal of home, tend to longevity, and forward any movement that looks to the preservation and increased productiveness of so important a class of breadwinners as the negroes of the South, is to do a work for the general welfare.

A phase of the work of extreme significance, especially as furnishing a key to the solution of the so-called negro problem, is the attitude of the Southern whites to this second emancipation; for it might as well be understood once for all that any solution of the race question that leaves out the Southern white man, and his attitude and relation to that solution, is a "Comedy of Errors;" perhaps I might more truthfully say a "Tragedy of Errors." I can speak only for Texas and the white people of Texas.

My experience with them in this work and with their representatives in the twenty-fourth and twenty-fifth Legislatures, in both of which I had the honor to represent my county with its twenty-nine hundred white voters and fifteen hundred negro voters, has led me to modify my views somewhat concerning what the Texas white man wants the negro to do. The great majority of them want him to fit himself for citizenship. They recognize the worth of any movement looking to this end, and they are perfectly willing to co-operate with any responsible individual of character whose aim is to make the race better. This is the truth as I have invariably found it; and the white population of Texas are actually disposed to give the negro a better chance in every way than any other Southern State. I have yet to find a responsible, reputable white citizen who has laid as much as a straw in the way of this movement, while, on the other hand, I could cite hundreds who regard it as a public benefaction. When I was first elected to the Legislature, I can well remember the solicitude of Senator Friench Simpson, of Lavaca County, a ripe scholar and financier, and the Hon. Charles A. Allen, another representative for the same county as myself, that the other members should know of my efforts and accord me a hearty reception. Their words, so kindly spoken, no doubt helped to make my presence tolerable to many, and to lay the foundation which afterwards grew into that strong friendship which my colleagues have always manifested for me. My white neighbors, too, have shown a lofty feeling in this matter, and I have always been free to call upon the strongest, ablest, and most influential men to advise and speak to us upon these all-important topics. The press, too, of Texas regard the movement with marked favor. The local papers have been exceedingly kind in their notices.

The immense significance of this attitude of favor by the press and people of the other race can scarcely be estimated. Here, then, seems to be an open door for the footsore negro pilgrim:

Enlarged and improved home ideals; steady industry, accompanied by economy and thrift; the grouping together of individual earnings to cut down the expense of living and to create capital for new enterprises—all of these bound together and steadied by an *esprit de corps* engendered by the fraternity arising from organized effort. The results are a self-reliant manhood and womanhood free from the bondage of debt; the development of a spirit for combination; the roving tenant changed into a fixed freeholder; the family relation idealized and made the unit of civilization.

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All Sorts and Conditions of Girls

By Lillian W. Betts

NINE little girls between the ages of eleven and thirteen, with a leader, formed a circle of King's Daughters. This was the beginning. One feels like quoting, as the outgrowth of that group of little girls is considered, "Tall oaks from little acorns grow." To-day a strong, active club of sixty young women, identified with the social life of the city in which they live, conducting a social settlement on the broadest lines of neighborhood work—this is the oak. The little circle was so successful that it seemed wise to change it to a club of little girls working for other little girls who had less than the members of the club. The spirit of the land that gave them birth was early manifested. The desire to render personal service, to be brought in personal contact with the girls who were to be helped, changed the character of the club. The members had not reached their majority, but they wanted to manage their own affairs. With wisdom that would have done credit to older women, they decided upon two things: What they did must benefit other girls; where they did it must be in their own neighborhood. The girls, and the place for the work, must be found.

A factory, employing about thirty girls, stood at the bottom of the hill on the top of which a majority of the club members lived. This factory did not provide a lunch-room; at the noon hour the working-girls sat on the curb, in doorways, on the sidewalk, or leaned against the rail of a small park closed to the public, eating their luncheons, leaving sidewalks and stoops grease-spotted and strewn with greasy newspapers. Here were the girls. The place must be right in the neighborhood. Three small rooms were found in a tenement-house of the poorest character at the foot of the hill. These rooms were made as pretty, clean, and artistic as soap and water, refinement, and artistic taste could make them. While the painting and papering were going on, and the busy "young ladies," as the children of the neighborhood called them, became familiar objects to the denizens of the street, the little children were greatly excited. A "tinderdarten," as the children called it, was being made ready for them. The rooms were on the first floor, with windows so close to the street that even small toddlers, standing on their toes, could look in. Those too small for this were helped to the window-ledges, from which they watched all preparations dispassionately until the tall tables arrived. From that moment a cloud settled on the little faces. The preparations were not for them. What could it mean? The residents of the little street—scarcely more than an alley, with stables on one side and the cheap tenements on the other—were electrified at the end of the week by the appearance of the working-girls with their luncheons, and by the sound of the piano and girlish laughter repeated every day between twelve and one.

The lunch-room was a fact. The people soon grew accustomed to the business-like appearance of the "young ladies." A bowing acquaintance evolved into a speaking acquaintance between the visitors and the residents. The loving friendship of the little children compelled the visitors to include the children in the work they had undertaken in the little house under the hill. Every day found at the corner of the street a group of children waiting for the young ladies, and very soon each had special friends among this group. First one and then another took in one or two little children who appealed to them for specific reasons. Soon every day some one was at the piano after the working-girls had gone to the factory, playing or singing to groups of dancing babies. The pretty, dainty room became an earthly paradise to these children, who lived in rooms never lighted by sunlight, and whose very existence was scarcely known to the people on the top of the hill. There came a day when one of the club girls from the top of the hill, gazing at the swaying, ragged, tiny forms about the piano, sat down with a look of despair, saying, "I cannot stand this. We must do something for these babies." That was the beginning of the work for the

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children. A kindergarten was impossible in these small rooms. An appeal was made to the Superintendent of Education, asking for a room in a near-by public school, the club offering to pay all the expenses of the kindergarten until such time as the Board of Education was willing to assume its support. No room was available in the nearest public school, but a room was secured in a school building a few blocks further away, and here for two years the club supported a kindergarten. In the little house under the hill clubs were organized for children of all ages. A free circulating library was established. The cooking-school rooms of the Children's Aid Society, not far away, were offered to the club, and here lessons were given by trained teachers one evening in the week to the lunch-club girls, and on Saturday mornings to the children of the neighborhood.

By this time the work of this group of girls had commanded the attention of thoughtful people. The work had outgrown the limited space hired for a lunch-room. At the close of the year an unknown friend offered to pay half the rent of a three-story house in the neighborhood, but at the top of the hill. He believed that residents should be placed in the house who would carry on the work during the summer. All the work was now gathered under this roof, except the kindergarten, which, at the close of the first year of occupancy, was also brought into the house. The establishing of the kindergarten in the neighborhood brought the fathers and mothers into closer relation with the club. The library was greatly increased, the circulation at the present time being over two thousand volumes a year. The paid teachers for cooking and for sewing have been succeeded by members of the club who had entered as pupils the best domestic science and domestic art departments of a manual-training school. These classes have been conducted entirely by these teachers since they were graduated. A kitchen-garden class based on kindergarten principles has had almost phenomenal success. These classes have been graduated into a housekeeping class or classes, who do the entire work of the club-house every Saturday. Sunday afternoon the house is open. Books and papers are placed at the service of those who come in, but no attempt is made to draw away from the Sunday-schools in the neighborhood. The Sunday work has been especially adapted to boys.

Six years have passed. Many disappointments, many apparent defeats, and dozens of unsolved problems represent the history of the work of these young girls, who, in the language of the time, are society girls. To-day the club occupies a small house, but is doing far more work than it did in the beginning. "The little brown house," as it is known in the neighborhood, is a social center for the people of the neighborhood. The lunch club has extended its bill of fare; tea and coffee are now accompanied by soups, stews, and baked beans. The dues of the lunch-club members are graded to meet the selections from the bill of fare of the members, those who wish only tea and coffee still paying the original dues. Economic management has resulted in paying for all the materials used and the fuel, with a margin that promises, with increase in the membership of the club, to pay for the labor. Some of the lunch-club members have joined what is technically known as a working-girls' club. In this case the word "League" is substituted for "club" in order that it may bear the name of the house. The League is a self-governing body, under the direction of one of the members of the club. It pays all its expenses, including rent of its room, and gives an entertainment to help pay for vacations for girls who cannot pay for themselves. Clothing sales are held twice each year, which greatly benefit the working-girls. This feature was established in fear and trembling. A committee rigidly excludes everything not suitable for street wear. Five years of experiment have given convincing proof of the value of the clothing sale in training the eye and taste. The League girls no longer buy cheap, tawdry things. The greatest change is in the hats worn. Warmth is possible now for the League girls. The huddled-up shoulders and pinched look are no longer seen among the League girls in winter. In the neighborhood the factory girl is no longer a nuisance. The League girl and the Lunch Club girl have displaced her. The club-house, with its pretty interior, has provided a social opportunity for the League girl

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and her young men friends, to whom with pride is shown the League room, furnished wholly by money raised by entertainments given for this purpose by its members. Naturally, the League and the Lunch Club are the foundation-stones of all the work done in this house. To make life all that it can be made for these groups of working-girls is the first object of all the club members. Classes are established in sewing, shirt-waist making, mending, millinery, elementary school work—everything and anything that can arouse the desire for education in the minds of these girls. For them, as for all in their class, life has offered no opportunities. It has been the experience of privation only, of which they may or may not be conscious.

On the other side the results have been quite as great. A group of society girls have almost unconsciously been brought into contact with some of the profoundest facts in life. They have found other girls of their own age not only compelled to support themselves, but compelled to help support others, often those unworthy of support. They have seen these girls go through heat and cold, wet and dry weather, ill prepared to work, knowing that not one cent of the wages earned could be used for individual wants, beyond food and shelter, and these of the poorest. They have discovered girls who have worked four and five years, whose clothes were the donations of people for whom their mothers worked; girls who never in their lives had had a garment bought for them. Yet they found them working cheerfully, without the slightest consciousness of heroism or self-sacrifice. They have been brought in contact with children of all ages, and have had to learn to manage, control, and interest them. They have entered homes as friends, and there have found love that made poverty trivial. They have discovered how great is the responsibility that rests on every wife and mother, because on her character to a great degree depends the character of the home. Knowledge of the civic conditions imposed by dishonest, wasteful, ignorant, and indifferent administration is forced daily on this group of girls. Going to this club-house, they find groups of children about the street because there is no room for them in the schools; they find children kept in the kindergarten because the kindergartners are not willing to have the work of years undone in a few weeks on the streets. The gaining of this knowledge has resulted in forming morning classes in the club-house for these little children. The club members who have taken charge of these classes secured the assistance of the principal and teacher of the near-by public school, going there until they became familiar with the methods, so that the children might not become confused when they entered the public schools. Visiting the public schools revealed the overcrowded classes, and showed the impossibility of individual work. This was viewed as an opportunity, and a group of the club members established study classes, which meet three times a week after school hours. All the boys and girls who want or need individual help attend these classes. No coercion is used. The pupils come because they want help. The result of this work is enthusiastic indorsement from the teachers of the public schools. The efficiency and defects of the Street-Cleaning Department, the Department of Health, the administration of charity, the difficulties that people themselves place in the way of the authorities, these club members see from the practical side. What they have done for others, as well as what they have done for themselves, has been accomplished while living at home a normal life in which home, family, and friends have had each its share. The work of the club has in many families become a matter of family interest. In the one affair given each year to raise money to carry on the work, fathers, mothers, brothers, and sisters are active factors in the financial success. From mountain, seashore, and farm, all through the summer, come to the club-house the tangible evidences of the thought of the members and their families.

The only note of sadness when a member of this club becomes engaged is that after her marriage she is no longer an active member. Congratulations are given and received often with great reserve, and the happy man reads in the faces of the girl's friends the question, "Will you compensate for all she gives up?" Privately, to one another, the question is raised whether in the new engagement the member has shown that wisdom and foresight that she brought to the work of the

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club. To-day this club, or rather these clubs, of all sorts and conditions of girls, have become an organization commanding not only the support but the respect of all who know of the wise, broad-minded, consecrated work of the members, who resent the thought that membership means sacrifice, for what they do is the work of love.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Advanced Elementary Science. By Edward Gardnier Howe. (The International Education Series, edited by William T. Harris, A.M., LL.D.) D. Appleton & Co., New York. 4¾×7 in. 373 pages. $1.50.

Bacon and Balzac Libraries.

Under these two series-titles the publishers, the Tucker Publishing Company, of New York, have introduced what is distinctly a novelty in eclectic publication. The two libraries include pamphlets sold at prices varying from three to ten cents. Each number or pamphlet contains entire an article which has appeared in one of the English or Continental reviews. Among the numbers before us are "Under the Ban" (the correspondence between St. George Mivart and Cardinal Vaughan, upon which we recently commented), Mr. Buchanan's "The Voice of the Hooligan," Joseph Jacobs's "The Mean Englishman," W. H. Mallock's "The Logic of Non-Dogmatic Christianity," John Morley's "Was the War a Necessity?" a review of Tolstoï's "Resurrection," by Gaston Deschamps; Richard Le Gallienne's paper on Grant Allen, called out by the recent death of the novelist and naturalist; and several others. We need hardly point out that there is a positive convenience and utility in being able to obtain these articles and others like them in separate issues in convenient form and as neatly and clearly printed as these specimens are.

Boss of Taroomba, The. By E. W. Hornung. (The Ivory Series.) Charles Scribner's Sons, New York. 3½×6¼ in. 239 pages. 75c.

A short story with an Australian sheep-farm as a background, and the portraiture of the artistic temperament as a motive. The contrasts drawn between the sensitive musician and the ranchmen bring out very clearly the essential quality of the artist in his relations to his fellows. The story has slight literary value, but it is not without that rude vigor which saves Mr. Hornung's work from being commonplace.

Calendar Stories. By Margaret P. Boyle. (Illustrated.) A. Flanagan, Chicago. 5×7½ in. 127 pages.

Cardinal's Musketeer, The. By M. Imlay Taylor. A. C. McClurg & Co., Chicago. 4¾×7¼ in. 357 pages, $1.25.

This is a capital story of the Stanley J. Weyman type; indeed, it will compare favorably with Mr. Weyman's "Under the Red Robe," which deals with precisely the same subject—the intrigues of Cardinal Richelieu when he was at the height of his power. The story-interest of the book never flags; and we may say that it marks an advance on Miss Taylor's well-known Russian stories, which we have already commended highly.

Christ Came Again. By William S. Urmy, D.D. Eaton & Mains, New York. 4¾×7¼ in. 394 pages. $1.25.

Dr. Urmy's purpose is to substitute for the prevailing notions of the second advent, borrowed from Judaism as they are, a conception in better accord with the New Testament reasonably interpreted, and with the spiritual nature of Jesus' teachings. With his main positions, the same as have been set forth by Mr. J. Stuart Russell, Dr. I. P. Warren, and Dr. Whiton in well-known books, we heartily concur, viz., that the promised return of Christ was to be in spiritual power rather than in bodily form, and that the era of its commencement may be assigned to the time when his throne as the spiritual Lawgiver displaced Moses's seat in the fall of Jerusalem, A.D. 70. Also, that we must substitute for the notions of a general resurrection and judgment the truth that resurrection and judgment are for each at death. On the other hand, we strongly dissent from his uncritical treatment of various details. We cannot grant that Moses was translated, or that the Apocalypse is a divine revelation of remote historical events, or that St. Paul's phrase, "caught up in the clouds to meet the Lord in the air," is to be understood as meaning simply that the dying Christian goes, as we say, "to heaven."

Christian's Addition Table, The. By Madison C. Peters, D.D. The U. B. Publishing Co., Dayton, O. 4×6¼ in. 31 pages. 25c.

Coming Trust, The. By L. L. Hopkins. The Advance Publishing Co., New York. 5×7¾ in. 154 pages. 25c.

Concerning Teddy. By Mrs. Murray Hickson. (Illustrated.) A. Wessels Co., New York. 4¾×7½ in. 304 pages. $1.25.

Doings in Derryville. By Lewis V. Price. United Society of Christian Endeavor, Boston. 4½×7 in. 212 pages. 60c.

Domestic Blunders of Women, The. By a Mere Man. (Illustrated.) Funk & Wagnalls Co., New York. 4½×7½ in. 198 pages. $1.

The author evidently intends to be taken facetiously in part, and his humor is a mild

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and weak reflection of that made familiar in the sketches of Jerome K. Jerome. So far as he has a serious motive, it is to enjoin on women the necessity of business methods in household affairs. Some of his criticisms are trivial, some are hardly capable of being supported against feminine argument, and some are sound. The book would be more attractive if it were not for the silly pictures which are interspersed throughout its pages.

Farmstead, The. By Isaac Phillips Roberts. Illustrated. (The Rural Science Series, edited by L. H. Bailey.) The Macmillan Co., New York. 4½×6¾ in. 350 pages. $1.50.

This is a new volume in the Rural Science Series, edited by Professor L. H. Bailey, of Cornell. The author is the director of the College of Agriculture, and also Professor of Agriculture in Cornell University. His book gives many useful and practical suggestions, not only for farmers, but for all who live in the country, and these suggestions are admirably illustrated by sketches and drawings. There are hints on architecture, the selection of a house site, laying out the grounds, building farm outhouses and barns, planning fields and fences, and much else. There can be no doubt that the book will prove valuable in many ways in making the farmer's home comfortable and attractive.

From Cape Town to Ladysmith. By G. W. Steevens. Edited by Vernon Blackburn. Dodd, Mead & Co., New York. 5×7½ in. 198 pages. $1.25.

No soldier who perished in the fierce war now going on in South Africa was more truly a hero than was the newspaper correspondent who wrote these letters. It is specially noteworthy that throughout the book Mr. Steevens has no harsh or contemptuous word to say of the Boers; nothing is more readable in the volume than his description of a conversation with an educated and intelligent Dutch citizen of Cape Colony, and in this interview the position of the Boers is fairly and adequately stated. Elsewhere Mr. Steevens repeatedly praises the conduct of the enemy in succoring wounded British soldiers, and cites several instances of humanity and kindness on the part of the Boers. The monotony and weariness of life in besieged Ladysmith; the mortification felt at the Nicholson's Nek disaster; the rush and confusion and desperate courage in the Elandslaagte battle; the reception of the British troops after their retreat from Dundee—these are a few of the topics treated with sharp vividness. Necessarily these letters are fragmentary, but there is enough in the book to show that Mr. Steevens, if he had lived, would have made it as graphic, as frank, and as full of brilliant word-pictures as his well-known book on the Kitchener campaign and his observations on the United States and on India. The sad story of Mr. Steevens's illness and death is told by Mr. Blackburn; there is a decided contrast in style between the simple, direct, vivid sentences of Mr. Steevens and the somewhat prolix and over-ornamented narrative of Mr. Blackburn.

Hauptmann's Die versunkene Glocke. Introduction and Notes by Thomas Stockham Baker. Henry Holt & Co., New York. 4½×6¾ in. 205 pages. 80c.

Hearts Importunate. By Evelyn Dickinson. Dodd, Mead & Co., New York. 5×7½ in. 312 pages. $1.25.

A lively tale of Australian life, having little literary finish and being sometimes too effusive.

History of English Literature, A. By F. V. N. Painter, A.M., D.D. (Illustrated.) Sibley & Ducker, Boston. 5×7½ in. 697 pages.

This new work by Professor Painter, of Roanoke College, strikes one as somewhat fragmentary and scrappy. It exhibits, however, sound critical judgment, and is written in clear English, and with the enthusiasm of a careful student of literature. The book is illustrated with many full-page portraits of authors.

History of the Jewish People, A. By James Stevenson Riggs, D.D. With Maps and Charts. (The Historical Series for Bible Students.) Charles Scribner's Sons, New York. 4¾×7½ in. 317 pages. $1.25.

What Professor Kent has done for the Babylonian, Persian, and Greek periods of Jewish history, Professor Riggs, under the same title, does in this volume for the Maccabæan and Roman periods, down to the final and fatal struggle with Rome, A.D. 132. The spirit and tendency of Judaism as "a book religion," already apparent in the former periods, during the latter periods took on the fixity and intensity which, though necessitating Jesus' grand protests, made these protests unavailing, and led on to the great catastrophe. The history of this later Judaism, its parties and their aims, is luminously delineated by Professor Riggs. A true conception of it is requisite for a true understanding of the conditions which confronted Jesus and shaped his work.

History of the People of the United States. By Professor John Bach McMaster. Vol. V., 1821-1830. (Maps.) D. Appleton & Co., New York. 5½×8½ in. 577 pages. $2.50.

Begins with the second term of President Monroe, and carries down the history to the election of Jackson in 1828. It includes, therefore, the growth of the Monroe Doctrine (a history the understanding of which would have saved the country from some very crude editorials on the subject), the beginning of railroads, the birth of the anti-slavery party, the rise of the common school, and the early phases under Jackson of the spoils system. Two more volumes will complete the work.

Home Nursing. By Eveleen Harrison. The Macmillan Co., New York. 4½×7 in. 235 pages. $1.

A well-arranged, concise, and easily understood handbook for the use of non-professional nurses. It appears to have been prepared with great care, and it touches on many points, not only of nursing, but as to diet and first aid to the injured.

Manual of Church History, A. By Albert Henry Newman, D.D., LL.D. American Baptist Publication Society, Philadelphia. Vol. I. 5½×8 in. 639 pages. $2.25.

This is a work of wide learning and impartial spirit, worthy to rank with those of Schaff, Fisher, Sheldon, and others already well known. That it was written by a Baptist scholar, and defines Christian baptism as immersion, will probably cause it to be preferred to others in Baptist circles. The author's

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impartiality appears in his subjoining to his definition of baptism the somewhat varying view of Harnack. The larger part of this volume is devoted to the period of the Trinitarian and Christological controversies of the first five centuries; the remainder to the ten mediæval centuries. Modern Church history is reserved for a volume shortly to appear. The brevity of the work rules out critical discussion, but the lack is supplied by copious bibliographies.

Messages of Paul, The. By George Barker Stevens, Ph.D., D.D. (The Messages of the Bible Series, edited by Professor Frank K. Sanders, Ph.D., and Professor Charles F. Kent, Ph.D.) Charles Scribner's Sons, New York. 5×6½ in. 263 pages. $1.25.

Professor Stevens's paraphrase of the Epistles of Paul, published two years ago, constitutes the body of this volume. Its value is enhanced by the introductions prefixed to the several epistles—a specially helpful method characteristic of this series of volumes. We observe that Dr. Stevens has here and there bettered his former work in its revision. It is to be borne in mind by the users of this popular series that while a translation is virtually often a commentary, a paraphrase is often more so. One therefore needs to be on his guard against taking it in every case with implicit trustfulness as the true equivalent of the original.

Molière's L'Avare. Edited by M. Levi. D. C. Heath & Co., Boston. 4¼×6½ in. 181 pages. 35c.

Mothers of the Bible. By the Rev. Charles Leach, D.D. The Bible Colportage Association, Chicago. 4½×7 in. 120 pages.

My New Curate. By the Rev. P. A. Sheehan. (Illustrated.) Marlier, Callanan & Co., Boston. 5×7½ in. 480 pages. $1.50.

This is a heart-warming story of two Roman Catholic priests in a rude parish on the west coast of Ireland. In a series of incidents, pathetic and comic, it depicts the Irish peasantry in their virtues and their faults, as viewed at close quarters sympathetically, and exhibits high culture joyously ministering to the meanest of the poor. The narrative is made to inculcate the peculiar beliefs of the Roman Church, but it deeply infixes the conviction that in any Church the elect of God must be such spirits as "Father Dan" and his young curate.

Opportunity and Other Essays and Addresses. By J. L. Spalding. A. C. McClurg & Co., Chicago. 4½×6¾ in. 228 pages. $1.

This volume is composed chiefly of addresses on the subject of education. The first of these, upon "Women and the Higher Education," shows how far the author is from holding the traditional views of a Catholic prelate. The cause of the higher education for women he espouses with a quickening enthusiasm, demanding it for the sake not only of women, but also of men. "An ignorant wife and mother," he says, "will dull the minds of her husband and children, while one who is intelligent and appreciative will be for them a strong stimulus to self-activity." Just as Lincoln did not believe that the Nation should exist half slave and half free, so Bishop Spalding does not believe it should exist half ignorant and half educated. His other essays upon education have an enthusiasm for culture, even for culture as represented by Goethe, but at the same time an all-pervading conviction that character is infinitely more important than learning, and the real source of all intellectual advancement. "A university," he says, "is not so much a place where all that is known is taught, as a place where noble and luminous minds create an atmosphere which it is impossible to breathe and not feel the quickening of new and larger hopes and aims." The freedom of teaching he espouses as it needs to be espoused in some Protestant colleges. "Only a free spirit," he says, "can educate to freedom." The work of the home he puts not only before the work of the school, but also before the work of the church; and he urges strongly that nothing but character really counts in determining what children shall be. "In my dealing with my child," he quotes from Emerson, "my Latin and Greek, my accomplishments and my money, stead me nothing; but as much soul as I have avails." The concluding essays, entitled "The Patriot" and "Empire or Republic?" are marked by devotion to the principles of the Declaration of Independence and hostility to the spirit of commercialism and militarism, which he believes to animate the present war in the Philippines.

Outlines of Plant Life. By Charles Reid Barnes. (Illustrated.) Henry Holt & Co., New York. 4¾×7¼ in. 308 pages.

Practical Agitation. By John J. Chapman. Charles Scribner's Sons, New York. 4¾×7½ in. 157 pages. $1.25.

These essays are full of vigor and originality. The author does not write in order that the reader shall agree with him, but is on that account the more agreeable as a writer. The larger part of his book is devoted to distinctively political agitation, and in this field he urges that the votes cast with party so as not "to be thrown away" are the votes which are thrown away, and the votes cast to express individual conviction, no matter in how small a minority, are the votes that ultimately tell. When he turns to literature, he still advocates the same principle of being absolutely true to one's own convictions, and tolerating no editing in order to please publishers or public. His arraignment of American journalism, as a field in which the intellectual life of the worker is dulled and deadened through the pressure to conform with the ideas of others, is almost as just as it is severe. There are an indefinite number of things in the volume which will seem to most readers overstated, but Mr. Chapman tells us more new truth when he is wrong than most essayists do when they are right.

Reminiscences of Morris Steinert. Compiled and arranged by Jane Marlin. (Illustrated.) G. P. Putnam's Sons, New York. 5½×8 in. 267 pages. $2.

A gossipy record of the life and experiences of a German musician, who began life in America as a poor peddler and has become a successful and prosperous merchant. In addition to making himself an influence on the commercial side of music, Mr. Steinert has won a reputation as the gatherer and possessor of one of the finest collections in the world of

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old instruments illustrating the history and growth of music.

Resurrection. By Leo Tolstoï. Dodd, Mead & Co., New York. 4¾×7¼ in. 519 pages. $1.50.
We have already given a rather full criticism of Count Tolstoï's latest novel in an editorial entitled "The Passing of Naturalism," found in the issue of The Outlook for March 10.

Shorter Life of D. L. Moody. By Paul Dwight Moody and Arthur Percy Fitt. The Bible Institute Colportage Association, Chicago. 4½×7 in. 124 pages. In 2 vols. Vol. I.

Songs of the Glens of Antrim. By Moira O'Neill. The Macmillan Co., New York. 5×7½ in. 61 pages. $1.
These poems abound in fresh spirit, and are written in a way to appeal to the hearts of the common people. They are, as the title indicates, Irish in subject, but the dialect is not wearisome.

Supplemental Bible Question Course of Fifty-two Lessons. By John B. Smith. John D. Wattles & Co., Philadelphia. 4½×7¼ in. 142 pages. 50c.

Theory and Practice of Taxation. By David Ames Wells, LL.D., D.C.L. D. Appleton & Co., New York. 5×7¾ in. 648 pages. $2.
This volume, which has been prepared for the press by Mr. Wells's former pupil and friend, Worthington C. Ford, presents in a systematic form Mr. Wells's views on the subject of taxation. The scope of the work is quite comprehensive, including chapters upon taxation in Greece and Rome, and taxation at the present day in India and other parts of the East. This part of the work, however, is distinctively second hand, the author having sometimes failed to digest the statements of his authorities sufficiently to have a distinct view of his own. In reference to India, for example, he presents the declaration of one member of the British Parliament who said that typical Hindu families, with an aggregate income of only twenty-five dollars a year, are taxed nearly ten dollars, followed by the declaration of another member of Parliament that typical Hindu workmen, with an income of thirty dollars a year, are taxed only one dollar. Here Mr. Wells not only fails to present a view of his own, but, in a hopelessly mystifying way, intimates that the two members were merely looking at different sides of the shield. With reference to National taxes, Mr. Wells's experience as Special Commissioner of Internal Revenue lends weight to his utterances; and in reference to State taxes upon personal property, his long attention to the subject makes his book an arsenal for those who are opposed to the general property tax. The style of the work is heavy, and the appearance of the page makes it somewhat forbidding to the general reader.

Was Savonarola Really Excommunicated? By Rev. J. L. O'Neill, O.P. Marlier, Callanan & Co., Boston. 5×7½ in. 202 pages. 75c.
The chief interest of this volume for the Protestant reader is that it is a defense and eulogy of Savonarola by a Roman Catholic priest. It is too full of ecclesiastical detail for the general reader, but may well be consulted by the student as an example of liberal Roman Catholic study and feeling.

White Dove, The. By William J. Locke. John Lane, New York. 5×7½ in. 391 pages.
Extremely painful in its subject—the faithlessness of two women, and the entailed suffering and sorrow. The novel has power, unquestionably, in its analysis of character and motive; and it also abounds in keen, often epigrammatic, side remarks. Mr. Locke's ability leads one to hope that he will yet give us much better books than either this or his "Idols."

Works of Shakespeare. (The Larger Temple Shakespeare.) Edited by Israel Gollancz. Vol. VII. Henry VI. Part II.–III. Vol. VIII. Troilus, Cressida, Coriolanus. The Macmillan Co., New York. 5×7¼ in.

Young Man's Chart. By David Wilson, M.D. U. B. Publishing House, Dayton, Ohio. 3¾×7 in. 108 pages. 25c.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

Kindly inform me what are the standard works for a rather extensive study of the following subjects: (1) Early Christian doctrine and the literature of the Fathers. (2) History of Scholasticism and of Mysticism. (3) History of the Church of England. (4) What short works would you recommend in connection with the ritualistic controversy in the English Church? J. S. M.

1. "The Apostolic Age" and the "Post-Apostolic Age," in the "Ten Epochs of Church History" series (Scribners, New York); Harnack's "History of Dogma," from the third German edition (Little, Brown & Co., Boston); Cruttwell's "Literary History of Early Christianity;" the Library of the Ante-Nicene Fathers, quite voluminous; also the Nicene and Post-Nicene Fathers (Scribners). 2. Harnack, as above; Townsend's "Great Schoolmen of the Middle Ages" (Hodder, London); Vaughan's "Hours with the Mystics" (Scribners). See also the biographies, as of Jacob Boehme, John Tauler, Madame Guyon. 3. Jennings's "Ecclesia Anglicana" (Whittaker, New York). For numerous special topics consult library catalogues. 4. Canon MacColl's "Reformation Settlement" (Longmans, New York); "The Catholic Brief Against Harcourt" (Pott, New York); Walsh's "Secret History of the Oxford Movement."

1. Kindly give some definite information as to the disposal of "livings" in the English Church. A friend, an American Churchman, argues with me that they are sold by the proprietors of an estate to whosoever will pay the highest price—that if he is in pecuniary difficulty he can, if he so wills, advance the living as collateral, and that one who is in search for a living can buy a living at a broker's. 2. What is the meaning of the Greek motto on illustrated numbers of The Outlook for the last two or three months? M. L.

1. We have seen advertisements in British journals which show that some livings are bought and sold. This

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is so in comparatively few cases, where the evil practice transmitted from ancient times has not yet been extirpated. 2. It means "To the Front," or "Forward."

I think that Thorold Rogers states that about four hundred years ago, in England, a man's labor for a year would secure for him and his family as much food, clothing, shelter, and necessaries of life as it will to-day. Steam, electricity, and machinery have multiplied the average power of labor at least twenty-fold, according to Mulhall's data. Can you throw any light on this situation? If a year of ordinary labor four hundred years ago would secure a definite amount of goods and services, and a year of labor now is twenty times as productive, ought it not to secure many times as great a return? X.

We believe that Thorold Rogers's statement exaggerates the well-being of laborers four centuries ago, and we are certain that Mullhall's statement greatly exaggerates the increase in the productiveness of labor during the four centuries. Four centuries ago a man could do as much of most work as he can now. He could teach as much, preach as much, doctor as much as he can to-day, could raise nearly as many pigs, chickens, eggs, dairy products, vegetables, and fruits, and collect as much fuel as he can to-day, while his wife could do just as much housework. The field within which power has been multiplied twenty-fold is relatively limited. It is largely in the domain of transportation, in which little labor was expended four hundred years ago. Even in manufactures the gain has been less than Mulhall would intimate, because the product of the hand-looms, for example, was more durable than the product of the textile factories, and the cloth was made by the consumer, thus saving a great deal of labor in transferring it from those who make it to those who wear it. The economies due to inventions are important, but they are not all-important. While Thorold Rogers's statement seems to us to be seriously in error, it is much nearer the truth than the generalization of Mulhall. Were it not for the increase in rents and the increased amount of capital now used in production, labor's share of the product would be as great to-day as four centuries ago.

1. About how large a percentage of the American people are readers of Shakespeare, Milton, Dryden, Pope, Byron, Burns, Coleridge, Wordsworth, and Ruskin? Is it possible to make an estimate of how many are intelligent readers of these authors? 2. What do modern educators consider the best method of learning and mastering the English language; by studying Greek and Latin first, or by studying English first and then taking up other languages? I mean for American students who already speak the language. G. J.

1. There are no statistics on this point, and we do not see how there could be. 2. The latter course is that more usually adopted.

Kindly tell me through The Outlook, if possible in a few words, the essential likeness and essential difference in the teachings of Christ and of Buddha; also in what consists the especial advance of the former over the latter as a higher revelation of God's life and of practical living. K. L. P.

Stated most briefly, Buddhism effaces the idea of personality both in man and in God; Christianity exalts it, particularly in its ethical presentation of the Fatherhood of God, and the worth of the individual soul as filially related to God. (See Tiele's "Elements of the Science of Religion," I., 209.)

Where can I find something that will give me an idea of the comparative merits of different historical works? M. T.

There is nothing better for this purpose than Charles Kendall Adams's "Manual of Historical Literature" (Harper & Brothers, New York).

Kindly recommend to me the best books on the Babylonian influence on the Jew, the Bible, and, indirectly, Christianity. D.

For a summing up of the question of influence see the last pages of Cheyne's "Jewish Religious Life After the Exile" (Putnams); for a few specific points see Kent's "History of the Jewish People" (Scribners); for a comparison of the Chaldean cosmogony with Genesis see G. Smith's "Chaldean Account of Genesis" (Scribners).

1. Are the religious editorials of the New York "Sun" written in the interest of Roman Catholicism or Jesuitism? They seem always to be based on an appeal to dogmatic infallibility. 2. Give your estimate of Stapfer's volumes on the Life of Christ. I have recently read them, and they seem to me more destructive of traditional faith in their rationalism and skepticism than Renan. 3. You spoke recently of the alternative theories of the resurrection of Jesus. Do you conceive the inner revelation of a risen Christ produced by a divine impression, as argued for by Stapfer, any more satisfactory than theories of ecstasy or vision? Can one be said in any honest and real sense to believe in the resurrection of Jesus who does not hold to the literal interpretation of the Gospel narratives? L. G.

1. A puzzling problem. To the writer of this note they have the ring of an irreligious insincerity, which, under the guise of zeal for untenable theological propositions, undertakes to discredit religion in the view of thinking men. 2. Stapfer's volumes seem to us to aim at a carefully studied portraiture of the actual life of Christ rather than at the critical solution of mooted questions, and to be on a higher level than Renan's, which detract from Christ's moral greatness. 3. Not accepting the theory of "an inner revelation" of the risen Christ (which belongs under the same head as "ecstasy"), we do not see how it invalidates his resurrection. This, in the reality of it, was his rising into the life of the unseen world. What is popularly called his resurrection consisted in historical facts, of one kind or another, occurring in the sphere of the senses, and producing the assurance of the witnesses that he had risen into fullness of life. What those facts really were is the problem, independent of faith in the real resurrection, which criticism attempts to solve.

Can you tell me who wrote the following lines:

Perhaps he hath great projects in his mind,
To build a college, or to found a race,
An hospital, a church—and leave behind
Some dome surmounted by his meager face.
Perhaps he fain would liberate mankind
Even with the very ore which makes them base;
Perhaps he would be wealthiest of his nation,
Or revel in the joys of calculation.

B. G.

They are from Byron's "Don Juan."

Can you tell me the author of the couplet,

"O for a book and a shady nook,"

and, if possible, the rest of the poem? D. A. M.

Familiar as this quotation sounds, we do not find it either in Bartlett's "Quotations" or Hoyt and Ward's "Cyclopedia of Quotations."

What is the name and who the author of the following quotation:

"Athens arose—a city such as vision
Builds from the purple crags and silver towers
Of battlemented cloud, as in derision
Of kingliest masonry; the ocean floor
Paves it; the evening sky pavilions it;
Its portals are inhabited
By thunder-zoned winds, each head
Within its cloud-wings with sun-fire garlanded."

W. P. S.

I would say to "F. M. K." in your query column of March 10 that A. W. Mumford, 203 Michigan Avenue, Chicago, publishes three excellent games for children—"Game of Birds" more especially for young children of "six and eight." L. M. H.

"G. T. R." (not found by the Post-Office because of imperfect address) is informed that we can refer him to nothing on the subject of "church advertising."

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The Regeneration of Rural New England

[We have received a number of letters from readers in New England protesting, sometimes with considerable heat, against Mr. Hartt's article on "Decadent Communities in New England." One newspaper, published in Massachusetts, refers to what it calls the "prostitution" of our columns to a defamation of New England; and most of the protesting letter-writers appear to feel that the honor of all the New England States has been attacked. This attitude seems to us to be one of somewhat blind sectionalism. Mr. Hartt has made no attack on New England; what he has tried to do is to point out, in a way that should arouse public attention, the fact that some typical communities in the rural districts have fallen into a deplorable social, educational, and religious condition. This does not in the slightest degree mean that a majority of the communities in the States which were founded by the Pilgrim Fathers do not possess the intelligence and moral vigor for which they have been so long noted. The correspondent who sends us the paragraph quoted below from the Pittsfield (Mass.) "Eagle" contributes a fact to the discussion which is of more value than twenty letters of general protest. The truth of the matter is that New England has for so many years contributed so much moral and material capital to the building up of the West, the South, and such foreign localities as the Sandwich Islands, that she is in danger of losing sight of the fact that a serious problem is facing her in her own domain. No one who has studied the industrial and agricultural transformation of the New England States during the last quarter of a century can fail to believe that, however disagreeable the subject may be, such articles as Mr. Hartt's deserve serious consideration, and should not be merely brushed aside with irritation.—THE EDITORS.]

A Protest

To the Editors of The Outlook:

In the March 10th number of The Outlook there is an article by Mr. Roland Lynde Hartt on "The Regeneration of Rural New England." I have been in active public service for forty years in New England, I have had an extensive acquaintance with two or three States, and have had a good deal to do with "rural New England," and I must confess that I have never seen such degradation, ignorance, immorality, stupidity, semi-barbarism, and vice as the writer alleges. He might as well take the city slums as an indication of the degradation and ignorance of New York. That there may be some such decadent villages as Mr. Hartt declares he knows of may be true, but even in the "decadent" farming communities I have always found many active, intelligent, reading men and women. I have had much to do with organizing free libraries, and I emphatically deny that the only books taken out are cheap or even good novels. I have found that the books most popular and most read by boys were histories and biographical works. I have organized several clubs for young men and boys, and have found some of the brightest minds among the boys of the village. I have known families come every week three or five miles for books from the village library.

I should like to know where Mr. Hartt made his researches. He must have wandered far from the ordinary route of travel, I cannot deny what he asserts he knows, but I do declare that in an active service of forty years I never saw or heard of any such conditions as he describes.

It may be true that many churches in the rural districts do receive aid from the Home Missionary Society, but that is not any evidence that they are deficient in earnest Christian life, or that the people go to church on Sunday and spend the rest of the week talking gossip and practicing scandalous living. I have found some of the most earnest and active Christians I ever knew in the rural villages. CHARLES J. HILL.

Orange, Va.

Some Pertinent Facts

To the Editors of The Outlook:

I inclose a slip cut from a Pittsfield (Mass.) paper for the benefit of those who believe that Mr. Hartt's statements concerning country towns are exaggerated or untrue.

Having been a lifelong resident of a country village in western Massachusetts, I am obliged to confess that the pictures he gives of rural life are only too true, sad as it seems. J. E. SMITH.

Huntington, Mass.

[From the Pittsfield (Mass.) Eagle.]

The Western Massachusetts Bible Society, which was organized in this city last month out of the Berkshire County Bible Society, has begun its work supplying Bibles and getting church statistics by a house-to-house canvass. . . . The report just received of the work done in the little farming town of Florida, settled more than a century ago, illustrates

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to some extent the need and nature of this movement. There is but one church building in the town, and there has been no preaching service in this for many months. The Society's missionary found the Sunday-schools had been abandoned. No prayer-meetings were being held. It was found by careful exploration that there were eighty-seven families in the town, and only twenty-two claimed to attend any religious service. Eighty school-children were found not attending any Sunday-school. Every seventeenth Protestant home was found to be destitute of the Bible. . . . Forty of the families expressed a preference for the Baptist denomination, five for the Congregational, three Episcopal, seven Methodist, nineteen Roman Catholic, six Universalist, and seven had no religious preference. . . .

On one of the unfrequented roads in the town there was found a poverty-stricken home, with a feeble mother and three little children. The father, five weeks prior to the call of the Society's missionary, had become discouraged and hanged himself. There were only a few leaves of a tiny New Testament in the house, and not a cent of money with which to buy. Tears flooded the woman's eyes when given a Bible by the Society. The Society's visitor traveled five miles to reach another family, where a man nearly eighty years of age lived with a female tramp, whom he had taken into his home as a housekeeper. A son, forty-five years of age, made his home with them. None of these attended religious services, no part of the Scriptures could be found in the house, no Christian influence had been brought to bear upon the family for years prior to the visit of the Society's missionary. This home was the resort of a man who recently committed a terrible crime in New York State, and who has received his sentence of execution.

A Settlement Worker's View

To the Editors of The Outlook:

Apropos of Mr. Hartt's recent articles, may I say a word about the social settlement in the city and in the village? In the city the minister and the school-teacher live outside tenement-house neighborhoods. If there were no separation between the educated and the uneducated, there would not be the need of settlements. The overcrowding, too, makes life unnatural and unhealthy for body and mind. The people lack light and air and the sight of the green—gifts freely bestowed on every village.

I am hoping that those country people who feel indignant at the description of New England life will now begin to understand the emotions of the ordinary workingman living in a tenement-house when he reads a good deal that is written about the settlements and the slums. Some of us, by the way, would like to know the names of the villages where ability is not appreciated. Throughout the length and breadth of our land we are suffering from the fact that any one who achieves even the tiniest bit of success is so flattered and made much of that it is difficult to do good work. The post-office address, therefore, of any place where we are sure not to be appreciated will be of great practical value to those in need of just this broad-minded rustic point of view.

JANE E. ROBBINS.

A Missionary Suggestion

To the Editors of The Outlook:

Mr. R. L. Hartt's suggestion in The Outlook that the social settlement would cure the religious ills of rural New England is good. Let me mention another and simpler plan that has already been tried with success. One of the able young men who will graduate from this Seminary next May is a native of Vermont, and he will return to that State to work among the weakest and smallest churches. His purpose is to become the temporary pastor of a pastorless church, use every means for putting the work on its feet, see that a good pastor is secured to succeed him, and then leave for the next field of the same kind. He will stay a month or a year in each place, as the need indicates, and will be encouraged and in a small measure assisted financially by the Baptist State Convention of Vermont. He has spent his vacations for several years in work of this kind, and is enthusiastic over his success. Needless to say, only a man of ability and consecration can succeed. The social settlement is good, but here is a plan less complicated, and tested by experience. Mr. Lamson says: "The dead churches of Vermont can be revived if somebody goes and lives with them a while. This is the only work in the world I want to do." Figures show that the city churches would actually decrease in membership, by deaths and removals, if they did not receive additions by letter from the rural churches.

WILLIAM P. LOVETT.

Rochester Theological Seminary, Rochester, N. Y.

Light, Not Heat

To the Editors of The Outlook:

Since they who have said our good things before us do *not* perish by our

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imprecations, nor by our appropriations, it is sometimes interesting to hark back to the origin of a striking phrase. In The Outlook of March 3, 1900, Rollin Lynde Hartt quotes as "an epigram from Dr. Abbott" the words, "Let us have light, not heat." On a day many years ago at the Boston Radical Club, where they knew everything and more, I first learned that "Light without Heat" had been proposed (by Tennyson?) as a motto for the Metaphysical Club of London. Seeing that a variant of this expression is used also in an editorial (p. 479) in the same number of The Outlook, and that it appears to be much in favor with editors and readers, perhaps you may deem it well—if my recollection, which at the moment I am unable to verify in detail, be essentially accurate—to set forth, for the benefit of many, some history of this felicitous "epigram."

Brooklyn, N. Y. JANE HERBERT.

A Word from the Author

To the Editors of The Outlook:

Mr. Henry S. Nourse, in a communication printed in last week's Outlook, brings to light some interesting and exceedingly encouraging facts in regard to New England village libraries. I cannot, however, lose opportunity to allay his suspicion that my remarks upon libraries in decadent hamlets were made in a sarcastic spirit. Besides, I must insist that decadence is not to be imputed to a community simply because it is losing population. Mr. Nourse's readers are in danger of applying my account of rural degeneracy to country towns which, though not so large as they once were, still maintain their former intellectual, social, moral, and religious standards. While decadent towns generally lose population, mere loss of population does not necessarily involve decadence other than numerical.

If, now, Mr. Nourse will select a village where the church is neglected, where half the school-houses are closed, where the grange has died out, where every effort toward improvement meets with opposition, and where the best and strongest have moved westward or cityward, I think he will find the village library in much the condition I indicated.

ROLLIN LYNDE HARTT.

Buffalo, N. Y.

The Martyrs of Shantung

The Protestant Church in China, as the Roman Church, has its long list of martyrs, multiplied during the last decade with painful frequency. The Boxer rebellion, of which we have already spoken, swept like a terrible besom through northwestern Shantung and central Chihli, and presented many a case of fierce persecution and often of sacrifice of life. Happily, the fierceness of this hostility has in few cases resulted in the death of the Christian leaders. A missionary correspondent of The Outlook in Shantung writes:

When we heard of the noble Roman Catholic teacher in a little village thirty miles south of us, who, rather than recant his faith, asserted his readiness to meet his fate, we were reminded anew of the greatness of the life which God enables even those partially instructed to live. And when the terrible news of the brutal killing of Sydney Brooks came to us, how radiant the light of the somber Shantung Hills suddenly seemed to be! An American missionary, the Rev. Mr. Holmes, was the first missionary martyr in Shantung. That was thirty and more years ago. Mr. Holmes was a missionary of the American Baptist Church. Up to this time only one other foreigner has been cut down in North China. The little foreign church at Tientsin has a tablet to the memory of the Rev. James Williamson, brother of Dr. Alexander Williamson. Mr. Williamson was killed and thrown into the canal, a day's journey from Tientsin, by a band of robbers who followed him for his silver. The butchery of Mr. Brooks belongs to another class of terror. A company of thirty Spirit Boxers happened upon Mr. Brooks, upon that fatal day, the thirtieth of December last. Mr. Brooks had just had the pleasure of welcoming a sister to the missionary circle at T'ai-An. He was traveling alone to join a colleague at the city of P'ing-Yin on the bank of the Yellow River. Captured and cruelly dealt with by his tormentors, he vainly attempted to escape them. They followed him up on horseback and cut him down at once. His head was laid upon a stone as an offering to the wayside god.

The first person responsible for this great wrong is none other than the Empress Dowager of China. The wrath of such a woman falling upon the devoted head of the Emperor was the beginning. Whatever may be the facts in the case, her subjects have been fully persuaded for many months that the Empress

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desires nothing so much as the utter destruction of all foreigners.

The next one upon whom the onus of this martyrdom must fall is the late Governor of Shantung, Yu-Hsien. He came to the high position of Governor in the early springtime. He had been promoted with unwise haste, simply because he was a Manchu, and the Dowager wished her own men to be in substantial positions. With inadequate preparation he assumed office. Under compulsion from the Tsung-li-Yamen, he went out in October last to meet the rapidly increasing bands of Boxers, who had in mind a wholesale destruction of Christians and missionary workers. On the 18th of October his deputies met this band and utterly overthrew them in a brisk and pitiless fight. One hundred of the Boxers were killed, and the rest at once scattered. The Governor, on hearing of this, was greatly enraged. He degraded three officers who had enthusiastically reported the fight. He reported to the Peking authorities that these men had ruthlessly struck down common village people and country merchants. He knew that all this was false, and yet for the sake of the "face" which the Chinese fear so much he was willing to reverse his record. At a single stroke he paralyzed the action of every official in the northwest of the Province, making it impossible for them to act as they clearly saw was best.

The Boxers' leaders, who had slunk away after the fight, discovered first of all that the Governor was on their side. Within two weeks each leader was in his place again, and ready to carry havoc into no less than twenty counties in Shantung and Chihli. The result was almost immediate. In the districts of Kao-T'ang and P'ing-Yuan which are nearest to us, there began a campaign of pillage, arson, and murder, which is awful to recall. The whole country west of Chinanfu in this Province, and as far north as Shen-Chou in the Province of Chihli, flamed up into anarchy at once. The track of ruin is widespread as the result. But for the immediate response to the repeated and urgent entreaties of the American and English missionaries living in the marauded districts, not a single Christian home would have been spared. As it is in many counties, every Roman Catholic home was swept clean, and hundreds of Protestant Christians suffered. In response to that appeal the miscreant Yu was suddenly removed and the famous Yuan Shih K'ai, a friend of Li Hung Chang and the commander of a body of well-drilled troops, was sent to be the Governor.

The delays and the subterfuges of Chinese official life gave time for the speedy spread of the disasters. Before the new Governor could arrive, or the authorities in Chihli could be made to realize the real import of the Boxer struggle, one hundred Protestant families had been looted on the borders of the Yellow River, west of the provincial capital. An equal number of Christians of the London Mission in Chihli had suffered, and fifty or more families of our flock had been attacked, despoiled, or mulcted of money under threats of loot and pillage; the most serious of these attacks upon our own people at Chang-Ssu-Ma in Chihli, and Ho-Chia-T'un in Shantung. In the former, the native pastor, a noble and devoted man, was driven from his home, while the chapel and school, built with such devotion and interest, were gutted and despoiled. Four families were driven from home, and the neighbors dug up the concealed treasures of books and medicines and scattered them to the winds.

In Ho-Chia-T'un, as late as December 27, a band of two hundred bandits rushed into the village, gutted our very commodious outstation residence, and looted the chapel and the homes of the helper and his brothers, besides robbing the adjoining home of a wealthy neighbor. The loss is very great. The terror was continuous for months. The outrages have been ignored by the local officials.

It was as a climax to all this unrest and horror that Mr. Brooks so unwittingly, in a place of supposed quiet, laid down his life. The new Governor entered upon his office in the midst of a bitter storm of snow and wind. His predecessor, as a sop to the foreign interest involved, decapitated three of the bandit leaders. But, aside from that, he had resisted every effort to secure a control, much less a suppression, of this wild tumult of bitter hostility and wrong.

The day of reparation has already begun. The new Governor is promising well, and the authorities of Chihli are making an effort to stay the progress of the anarchy. Troops are found in all the centers of disturbance. But the reluctance of the Chinese official to do anything which may seem to favor Christianity is great if not inveterate. The Empress has even now issued secret orders to her Governors to meet the foreign invader, whom she suspects, with war and struggle.

The native Christians have endured this struggle with faithful and determined hearts. Very few have recanted. Very few have thought of escape from the impending evil. Faith has suddenly rooted itself anew, and the result of this bitter sorrow will no doubt be the freshening of faith and the establishing of Christian life and love.

HENRY D. PORTER.

P'ang-Chuang, Shantung, January 22.

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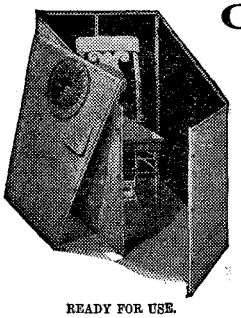

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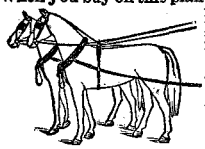

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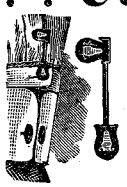

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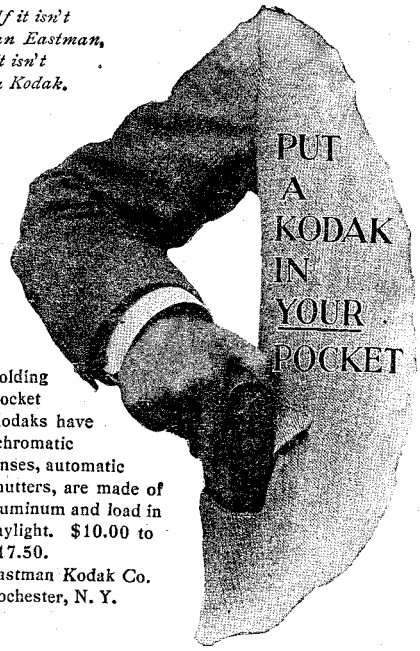

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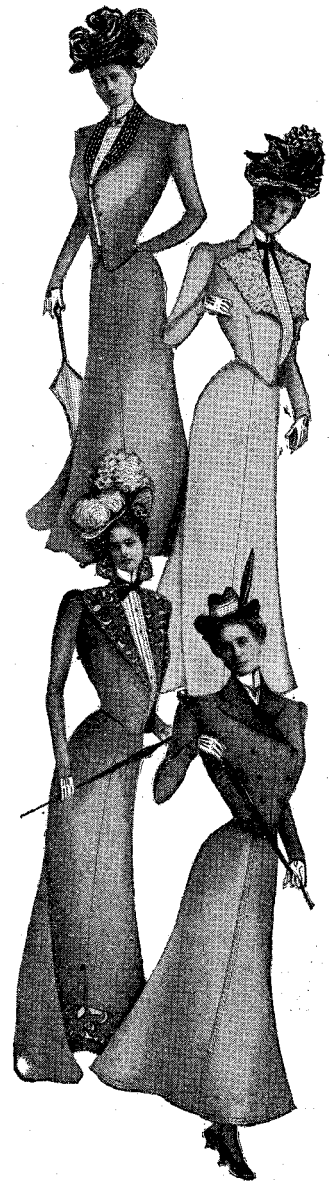

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